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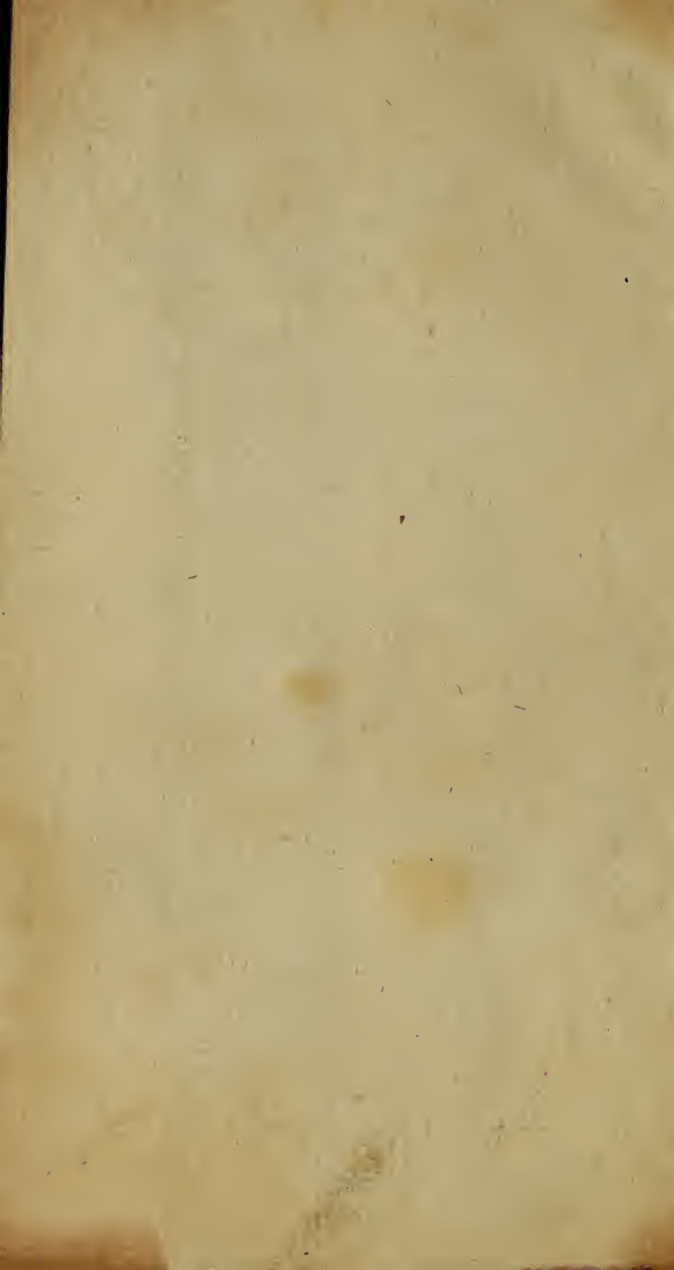
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Section

Number

SCB

11179



THE
ISLE OF MAN:
OR,
The Legal Proceeding
in Man-shire against
SINNE.

Wherein, by way of a continued Allegory, the chief Malefactors disturbing both Church and Commonwealth, are Detected and Attached; with their Arraignment and Judicial Trial, according to the Laws of England.

The spiritual use thereof; With an Apology for the manner of handling, most necessary to be first read for direction in the right use of the Allegory throughout, is added in the end.

Bernard, Richard

By R. B. Recorder of Batcombe in Somers.

— The Thirteenth Edition. — *A*

L O N D O N, *n*
Printed by R. I. for Edward Blackmore,
and are to be sold in Pauls Church, yard, at
the sign of the Angel, 1658.



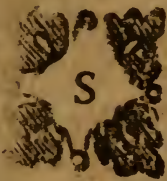


TO THE
Right VVorshipful

Sir THOMAS THINNE
*Knight, and to his Religiously
affected Lady, the Lady*
KATHERINE THINNE.

All saving Graces in the blessed
way unto eternal comforts
are unfainedly wished.

Right Worshipful,

 Ince your depar-
ture, and now re-
turn to *Longleate*,
(where the poore
feel your mercies in set times
of relief, and daily alms, and
your Tenants and common
Neighbouring Inhabitants
good entertainment at the
general time of great house-
keeping) it was my hap to tra-

vell into and throughout the whole *Isle of Man*: now it is usual with all travellers to discourse of their journeying, and to relate their observations. And therefore let none object and say unto me that of *Per-
sius*, *Scire tuum nihil est, nisi te
scire hoc sciat alter*: For I found good in my pains taking; and *bonum* is *communicativum* & *sui diffusivum*, and so *quo communius, eo melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *No-
sce te ipsum*. This lesson I began to take out with diligent observation. And it brought to my minde the Apostles charge, *Quisque exploret seip-
sum*, which I laboured to put in practice, and so sought my selfe in my self; For I remem-
bred

γινώσκει σε-
αυτὸν.

The scope
of this
book for
one to see
and know
himself.

bred that saying long since learned, *Orbis quisque sibi, nec te quasiveris extra.* Thus my travel became very profitable to me; and the variety of sights withall procured delight, and turned my paines into pleasure.

In my travelling I came to the County Town or chiefest Seat there, called *Soul*; where I rested for some time, because it fell out to bee the Assize week for al that Island; Where I especially marked how in all things they proceeded against Malefactors according to the Laws of England: In this onely lyeth the difference; there is never but one Judge, whereas we have ever two appointed in every Circuit, as wee have now in this Westerne, very honorable

A 3 ble

ble and religious Judges, *ques honoris causa, non possum non nominare.* Sir John Walter, Lord Chief Baron, and Sir John Denham, another worthy Baron of the Exchequer, lovers of Vertue and Justice.

And indeed, such ought Judges to bee, as was and is this Judge in *Man*. Hee is a Judge of *Fethroes* choice, and *verax, & Dei timens, osor turpis lucri.* Hee is divinely given, prudent, impartial, and very quick (upon good information) in dispatch of Causes. He was worthily attended, as hee ought ever to bee, with a worthy Sheriffe, with Justices of Peace, Knights and Esquires, Gentlemen of singular note and fame in that Country. This I heard of them, and it appeared

red by their practice that they all stand for the maintenance of the Laws, they see their Sovereign wel served, Justice duly observed, and judgement executed accordingly.

They never side with any, for they hate faction : Pride and Envy, two restless make-bates, who for notorious misdemeanour, I saw bound to the good behaviour. So as now there is a *Cæsar*-like spirit, *patitur superiorem*, and a *Pompey*-*sum parem*. They run all one course, and as true Israelites, *quasi vir unus*, for publick good. Therefore do the people live in peace, the Land prospereth, Justice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to fear.

The whole discourse of this excellent order, and careful proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private prayer, besides set form for the whole family, to bee entertainers of the Preachers of Gods Word, giving freely to such Benefices as they hap to be void, not being seduced by mens offering large sums to procure Advoufons aforehand, as too many Patrons be in these daies. Now the Lord God Almighty hearten you on, unto these things more and more, and to every other good grace, that may lively demonstrate to the world the power

Dedicatory.

power of saving knowledge,
in the use of Gods abundant
earthly blessings, so largely
bestowed upon you, with
which earnest prayer unto
God for you, and for a blessing
upon these my endeavours
to further the same, I
humbly take leave,

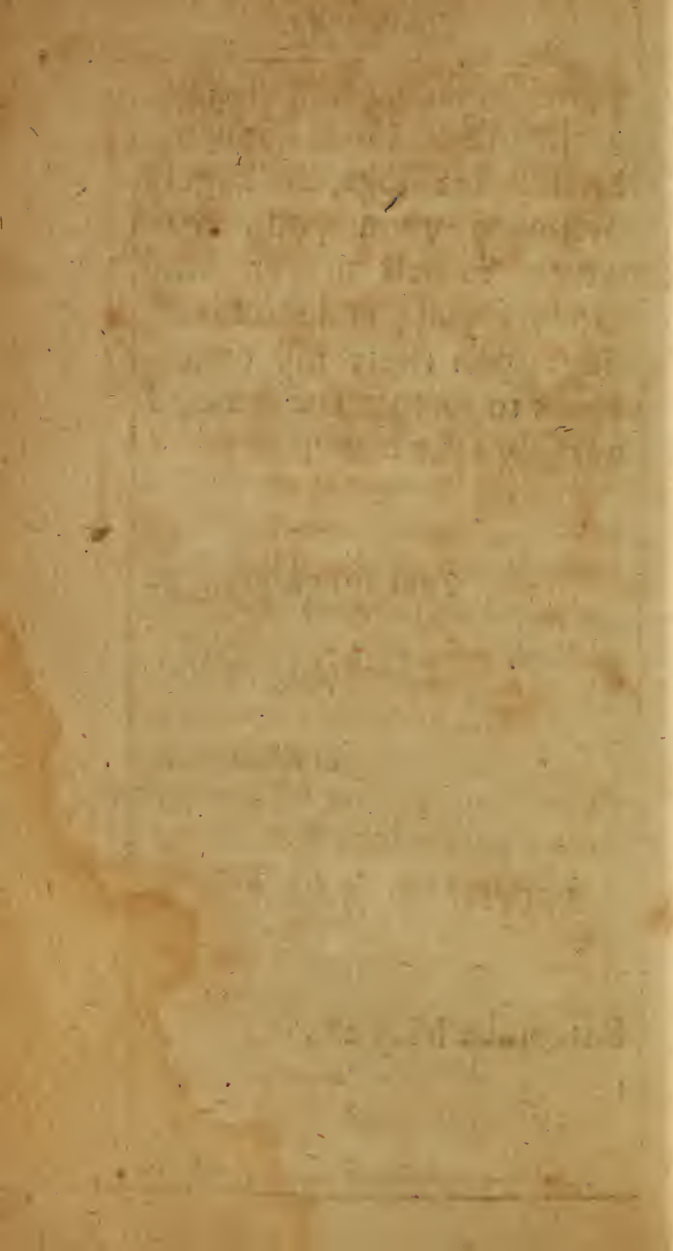
Your Worships in all

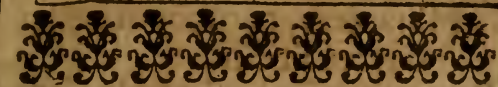
Christian services,

at command,

RICHARD BERNARD.

Batcombe May 21.





THE
AUTHORS
Earnest Requests.

FIRST, to the Worthy Reader, *whosoever*, to whom let mee but say thus much of this Discourse and allegorical narration, that in it, sunt bona, sunt quædam mediocria, sunt mala nulla, yet if any thing may seem distasteful, let thy minde be to take it well, as Cæsars was, to interpret well the seeming offensive carriage of one Accius the Poet toward him, and thou wilt not be displeased. Thy good minde wil prevent the taking of an offence where none is intended to be given. In discovery, attaching, arraigning and condemning of sin, I tax the Vice, and not any mans person; so as I may say with one,

Hunc

The Epistle

Hunc servare modum nostri
novere libelli,

Parcere personis, dicere de vitiis.

Thou hast here towards the end of this discourse the trial and judgement upon four notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or secret conspiracies, which at any time ever were in that Island. The other two were the principal Abettors, and the chiefest supporters of them. Their names, their natures, & their mischievous practices, thou maiest find at large in the narration

There should have been at that Assizes with these, the arraignment of certain suspected Witches; but this was prevented, because the Grand Jury Gentlemen could not agree to bring in their Billa vera: for that they made question of divers points, whereof they could not bee resolved at that present.

I Whether the afflicted did suffer by only some violent diseases in nature, producing strange effects like practices of Witchcraft; which for

want

d man.
adam:
eart.

What to
e confi
ered be
ore men
ome in
with a
erdict

want of a judicious Physician they could not discern.

2 Whether the afflicted were a counterfeit, as was one Marwood, the Boy of Bilson, and one Mary Brosier? or that hee or shee having some natural disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysterica passio.

3 Whether being a disease supernatural, yet might come upon the afflicted by the operation of the devil, without the association of a Witch, as it happened to Job, and others in the Evangelists? or that the afflicted hath a devil, and is a Witch, and hath by his or her own wayes brought this evil upon him or her, without the practice of any other Witch?

4 Whether they might proceed upon meer presumptions against the suspected, or rather stay til they had more certain and grounded proofs.

5 Whether they could. (none of them being read in any learned Tractates touching the practices
of

against
supposed
Witches.
See Docto
Cotta his
trial of
Witches

The Epistle

of Witches) rightly examin the suspected, to find out a Witch, and so to bring him or her deservedly under the power of Authority?

Request
to Grand
Jury-men
touching
my Book
of Wit-
ches.

The sum
of that
Book.

There is now come forth by the leave of Authority, A Guide to Grand Jurymen in cases of witchcraft, my suit is, that they would be pleased to accept of my wel-meaning therein. In which, all these points before are fully handled, as also. That there are Witches; who are most subject to bee made Witches; how they prepare themselves for the Devil: how Satan draweth them to a league, and becommeth familiar with them. That there are good Witches, and the signs to know them That there are bad Witches, and how they practise, and what it is that they can do, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certain evidences against

against such an one. How
thoroughly to examine a Witch;
With many other particulars set
forth in twenty eight distinct Chap-
ters, fully, and yet with great bre-
vity. The death of five brethren and
sisters lately condemned and execu-
ted for Witches, one more yet re-
maining; formerly brought before
a Judge, and now in danger to bee
questioned again, hath moved me to
take this pains; not to prevent Ju-
stice, nor to hinder legal proceed-
ings; but that I may not be mista-
ken nor wronged, as I was once, and
more should have been, had not the
wisdom and goodness of so reve-
rend a Judge accepted graciously of
my upright Apology against vain
Accusers.

I made a Petition then to my
Lord the Judge, to the worthy then
M. Sheriffe, and to all the Worship-
ful of the Bench then present,
which I am bold to renew again
more publickly, and that now this
13th time, because it pleased that
reverend Judge so well to like ther-
of,

Judge
Denham

Sir Ro-
bert Phi-
lips.

The Epistle

of, and to second it, and is wished of many to finde some good effect at the length.

request to
e Judges
e Sheriff
Iustices
r spiritu-
food to
or Pri-
ners.

The state of poor prisoners is well known, and how their soules safety is neglected; and yet our Saviour gave such a testimony to a penitent thief, as he never gave to any mortal man else, for hee told him that hee should bee that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly and grave Divine, that might attend to instruct them daily, Twelve-pence a quarter of one Parish with another in our County, would encourage some compassionate holy man thereunto: And what is this? Not a mite out of every mans purse to save souls.

the bene-
of let-
g Priso-
rs on
rk.

If with this instruction there should be means to set them also on worke, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth, their mindes would be employed, their bodies bee preserved in health,

health, and not pine away, and bee
consumed with vermine. Yea, en-
forced-labour there, would terrifie
loose vagrants, and lazy wanderers
and the idle rout, from turning
thieves, more than either imprison-
ment or death hitherto hath done.
And besides, such as should escape,
would by this heavenly means of
instruction, and bodily labour, be-
come, through Gods mercies, more
profitable members in the Common-
weal afterwards; whereas now
they become twice more the chil-
dren of Belial, than they were be-
fore.

Oh, let me be bold earnestly to be-
seech you, and in all humility to
crave your merciful and tender
bowels of compassion towards them.

And first of you (right Honora-
ble my Lords the Judges) who sit as
Gods among men to give judgement
upon this so wretched, and so mise-
rable a generation of mankind;
that if they dye, they may be more
ready with all patience and sub-
mission of spirit, to receive their
just

Sir Iohn
Walter
Lord chief
Baron.
Sir Iohn
Denham.

just reward, and your doome of death upon them, or if they bee acquitted and so live, they may learn afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a work, when your Lordships do know that the blessed Angels do rejoyce at the conversion of sinners?

1r. Syme.

Next of you (worthy Master Sheriffe) under whose wisdom, religious affection, tender mercies, and powerful habilities, the Prison, and the prisoners be for the time present. Shall not this worke set forward by you bee unto you an everlasting remembrance?

Then of all you (right Worshipful the worthy Justices of our Country) by whose authority these offenders are sent unto prison. Oh that it might not displease you, to hear me calling upon you by name, who, I hope, are well-minded to such a blessed and charitable work.

Yee deservedly honored Knights,
Sir

Sir George Speak, Sir John Stowel, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, and Sir Robert George; And may I not here also name the worthily esteemed of their Country though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, and Sir Edward Barkly? All to bee graciously pleased to commiserate their lamentable case, and to help forward this work of piety and pity towards prisoners?

O yee other Worthies of your Country, no lesse generously affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterel, John May, Francis Barber, Robert Cuffe, Thomas Bretton, John Coales, Willam Francis, Rice Davys, Thomas Windham, John Harrington, John Harbin, William Capel, and Anthony Stocker, Esquires; Let the bowels of compassion com-
passe

If I mista
your pla
ces, I pr
you par
don mee

The Epistle

pasſe you about, that you may effect this ſo good a deed, and be honour- ed for ever in bringing to paſſe ſo rare a charity.

The work ſurely would bleſſe you all. Alas, the priſon now is a very picture of Hell, and (more is the pity) as the caſe now ſtands, is no leſſe than a preparative there- to, for want of daily inſtruction. It would bee by a faithful Mini- ſtry, and bodily imployment of them, a houſe of Correction, with inſtruction, and ſo happily the way of life. Then might charity quicken up juſtice to ſend offenders obſti- nately perſiſting in evil, and abu- ſing their liberty, unto priſon, in good hope of their reformation. The loſſe of their corporal liberty, might through Gods mercy, then gain them ſpiritual freedome: Health by labour would be preſer- ved, and their ſouls by wholeſome inſtruction ſaved.

The Father of our Lord Jeſus Chriſt, perſwade your well-diſpoſed hearts to ſuch an unbegun work a-
mong

to the Reader.

mong so many deeds very famous
in this renowned Nation. The Spi-
rit of the Lord God of heaven and
earth rest upon you to cause you to
affect this, and in time to effect the
same, by stirring up the Country
and by your own mercies in your
life times, you giving, and at your
death bequeathing something
thereunto. Even so be it, and the
Lord God Almighty be with you
all herein, Amen.

My Suit is to every Keeper of a
Prison, if they be no kin to Master
Newman, the Goaler in this Dis-
course, that yet they would take ac-
quaintance of him, and become bet-
ter known to him. That their priso-
ners may by their vertues and re-
ligious care be better disposed.

My request to poor prisoners is,
to redeem their time ill spent, to cal
to God for mercy and pardon; and
to move them hereunto, let them in
serious meditation put themselves
in minde of these things.

1 That their liberty abused,
God hath by the hand of authority
taken

Request
to the
Keeper
of Prison

Request
to the
Prison

Medita-
on for
them
while
lye in
Goal.

The Epistle

taken from them, as unworthy to live freely in a Commonwealth.

2 That as they neglected & despised spiritual means of salvation, they are now deprived thereof.

3 That as before they delighted only with wicked company, now are they shru up one with another together.

4 That their rags are ensignes to them of their ragged condition.

5 That their filth and vermine telleth them of their filthy conversation, and their many sins and corruptions.

6 That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkennesse, and the fruits thereof, wantonnesse, & filthy uncleannesse.

7 That their prison is as it were a picture of hell, to minde them of their end, whether they are going if they do not amend.

8 That their expecting of the Assizes, is an instruction to look for Jesus, the Judge of all the world.

9 That their chains, fetters, and bolts, teach them to consider the nature of their sins, which hold them bound

to the Reader.

bound to answer at the bar of Gods justice, 10. That their desire of life by a Psalm of mercy should move them to desire eternal life, through the mercies of God in Jesus Christ, who will be gracious to every true, beleeving penitent; which graces (poor prisoners) God send you; and fear only to dye eternally.

Before I end, I have a suit to all that professe the Law, that if in this Allegory, fetched from such terms as be better known to them, than to my self, I do mistake, they would be pleased to passe over that, and make use with me of the spiritual sence, which is the drift of my labour herein. And so at length I take leave, with my prayer to God for the peace of Jerusalem, and for a prosperous successe to all that love the Israel of God with our Countries glory and safety, Amen.

THE

341




THE
ISLE OF
MAN.

OR,
The Legal Proceedings in
MAN-SHIRE.

Lament. 3. 40.

Let us search and try our waies.

HE Lamenting
Prophet JEREMY
in his dayes full of
lamentation, and
mourning, seeing and also par-
taking with others of those
miseries which besel the state
of the Jewes, justly procured
at Gods hands for their sins,
B doth

doth here give them advice what was best to bee done, that in this their distress God might shew them mercy: and that was to repent and turn unto the Lord, to the effecting whereof, hee counselleth them to two things laid down in my Text, 1 To search out sin. 2. And to put it to trial.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Realm.

The first part of my Text is to *search*: Wee know that when one hath offended the Laws, hath committed any felony, murther, treason, or done any outrage, for which he is to be apprehended, hee presently flying and hiding himselfe, is pursued, and fought

A search
to be made
for sin.

sought after ; diligent search is made to attach him.

The Malefactor here which doth so much harm on every one , every where without ceasing, is *sinne*. This is a *notable Thief and Robber*, daring to set upon any. He robbeth God of his honour, and man of Gods favour. This *Theef* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is hee that robbeth us of our graces , the spiritual money which wee have in the purses of our heart , to helpe us in our journey to Heaven. This *Villain* bereaveth us ^{and} our goods, driveth away our cattel, spoyleth us of every temporal blessing, of our health, our peace, our liberty and plenty. He it is that utter-

Sin is the great Malefactor.

Sin robs us.

Sin de

ly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soul.

Sin doth
kill, if it be
not killed.

This is a *Murthering theefe*, wheresoever hee breaketh in, by day, or by night, there will he either kil or be killed; man and sin cannot both live together. Most bloodily cruel hee is, for hee will spare none. Hee slayeth the hoary head, and killeth the tender mother with the new born Babe. Hee regardeth no person, no sex, no age, of so murderous a disposition is hee, and so inhumanely barbarous.

sin.

Sin is
strong.

Prov. 5. 22

Lawee is a very *strong Theef*, no humane power can subdue him; hee taketh man and bindeth him: *For iniquity taketh the wicked, and holdeth him with the cords of his owne sins.*

sins. Hee will bear rule where hee cometh, all must obey him. Hee will command the *Reason*, reign over the *VVill*, and swagger over the *Affections*, and lead captive the whole man, and make him serviceable to his lusts; yea, and make him spend his whole estate to maintain him in his lustful humours, whether it bee in pride, or drunkenness, or gluttony, or idleness, or whoredome, or whatsoever else it is, he both must and will have maintenance, else he will set all on fire; for *wickedness burneth as fire*.

Rom. 7. 23

Isa 9. 18.

This is an *ungrateful and mischievous Theef*; for let any entertain him and favor him, he wil work their overthrow.

Sin doth
him the
most hurt
that most
loveth it.

Yea, so *vile a Villain* is hee, that the more any make of

Jer. 5. 25.

Jer. 4. 18.

The evil
which sin
doth

him, the worse is he to them; for, *he with-holds all good from them; hee procureth mischiefs to light upon them.* He keepeth out Grace from having any entertainment. Hee smothereth *Conscience* for speaking, hardeneth the *Heart* for feeling, blindeth the *Judgement* from discerning; stoppeth the *Ear* from hearing any good counsel; lameth the *Feet* from walking in Gods paths; benummeth the *Hands* from doing duties of Charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only, but hee worketh Enmity betwixt his *Favourite* and his best *friend*, even between God and his own conscience. And to make up the height of his mischief, the more to strengthen

strengthen himself against his foolish and unhappy friend, hee, at unawares to him, letteth in, and that into the best room (even the heart) his great and most deadly enemy the *Devil*.

Thus Covetousness did let him into *Judas* heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceive *Ahab*. Carelessness lets him in to hinder the fruit of the Word. Loss of Gods grace lets him in, and seven worse with him, to ruine a man utterly. Hypocritical vain-glory, and Covetousness did let him into the hearts of *Ananias* and *Sapphira*; for vain-glory made them sell all, to make a shew to be like *Barnabas*; but Co-

B 4 vetous-

Mat. 6. 14.
15.

1 King 22

Mat. 13.
Mat. 12.

Act. 5. 10.

vetousness with unbeleefe, advised them to with-hold some of the money, lest they should happen to want; but how to do this, and keep their credit they knew not; therefore *Hypocrisie, Vainglory Covetousness, and Unbeleef* called in Satan, to hear his counsel, who taught them to lye unto the Holy Ghost, but to the death of them both. Thus wee see, what an ungrateful Villain sin is to his best friends.

Lastly, This Theef is a *pestilent subtil Theef*. Sin is deceitful, it beguiled *Adam, David and Solomon*; yea *St. Paul*, one once rapt up into the third Heaven, doth acknowledge that it *deceived him*. And whom hath it not deceived? Hee is therefore carefully

sin is ve-
y subtil.
1st. 3. 13.

Rom 7. 11

carefully to bee avoided and taken heed of; and this robbing, murthuring, strong, ungrateful, mischievous and subtil Theef diligently to bee sought out.

But before *Search* can bee made, a *Watch* must bee set to espie him out, that hee may bee attached.

The Watch-man appointed for this purpose, is *Godly jealousy*, who hath ever an holy suspicion of a mans own wayes, lest in any thing at any time hee should mis-behave himself.

This vigilant *Watchman* hath with him two *Assistants* ever to accompany him; the one is *Love good*, a zealous fellow for God and good duties; the other is *Hate ill*, an angry and waspish fellow,

A watch
set to espy
cut sm.

The
watchman
is one.

Assistants
are two.

and of a fierce countenance
against sin.

These three ever keep together, so as sin cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him, and put him to flight.

The Town
watched.

Travel-
lers.

Posts.

The Inne.

Town
large.

Streets are
our.

The place where these are set Watchmen, is called *Souls-Town*, a Town of great resort, a thorow-fare never without Travellers, ill motions day and night, and the Posts, which are Satans suggestions, ever and anon pass thorow, and many at the Common-Inne, the *Heart*, take up their lodgings.

This Town is very spacious and large, for besides many *Back-sides*, *By-lanes*, and *Out-corners*, these are foure great streets, *Sense-street*,
Thought-

Thought-street, Word-street,
and *Deed-street*; in some of
which this lewd companion
fin, and his Copes-mates
will bee found wandring.

When the *Watch* is set, they
have a *Charge* given them by
one in authority, which is
this, *Keep thy Soule diligently,*
and withall they have a
watchful eye to the *Inne*, and
to take heed lest at any time
there bee an heart of infidelity
to depart from the living God;
commanding also the *Watch-*
men to exhort one another dai-
ly, lest their hearts bee hardned
with the deceitfulness of sin.

These *Watch-men* have al-
so a *Watch-word* given them,
even a word of preventing
grace, saying unto them, *This*
is the way, walk in it, when
they are turning to the right
hand;

Charge
given to
the watch
men.

Deuts 4.9
Prov. 4.2

Heb. 3.1
13.

A watch
word.

Isa. 30.2

hand, or to the left.

To this Watch-word *God-ly jealousy*, with his associates do willingly attend, keeping carefully the Watch, so as the Theef is descried, and presently they make *Hue and Cry* after him.

The Hue
and Cry.

Eleven
wayes
how to
know sin.

Rom. 3. 20
7. 8.
1 Ioh. 3. 4.

Thus *Hue and Cry* is written by the *Bible Clark*, and containeth infallible marks to discover sin, whereby it may bee certainly known, and they are these:

1 By the *Law of the ten Commandements*; For by it cometh the knowledge of sin, for every failing in that which is commanded, and every thought, word, and deed against that which is forbidden, is sin.

2 By every *exhortation to vertue*, and every *dehortation from*

from vice, being appendices to the Commandements, shewing what wee ought to do, and what ought to bee shunned, and avoided of us.

3 By every Threatning which is the word of Gods displeasure for sin.

4 By punishment inflicted, which is certainly Gods hand for sin; for were hee not provoked by sin, hee would not afflict us.

5 By the humble Confession of such as have acknowledged their sins in particular.

6 By plain Accusations, laying sins to mens charge, Isa. 59.3.&c.

7 By reproofs and checks for sin, 2 Chron. 19.2.

8 By places numbring up sins by name in sundry Scriptures, Rom. 1.29. 30, 31, 32.

1 Tim.

Is. 1. 11, 18
3, 14, & 5.
20.

Act. 5. 5. &
13. 11.
Ier. 25. 8.
Lam. 3. 33

Iosh 7. 20.
Ps. 13. 5. 14
1 Sa. 12. 19.
Mat. 27. 4.
1 Tim. 1. 13

1 Cor. 15. 9
2 Chr. 19
2.

1 Sam. 2. 19

1 Tim. 1. 9, 10. 2 Tim. 3. &c.

1 Cor. 5. 11. Gal. 5. 19, 20, 21.

Rev. 21. 8. Prov. 11. 1. Mic. 6. 11.

9 By the *description of sin*, shewing what it is, as in 1 Job. 3. 4. & 5. 17. Rom. 14. 23. Prov. 21. 4. & 24. 9. & 1. 21.

10 By the *description of godly men, negatively*, by such things as they ought to avoid, as in Psal. 1. 1. & 15. 3, 5. & 24. 4. Ezek. 8. 60. Isa. 33. 15. Psal. 101. 3. & 16. 4.

Lastly, by the *description of wicked men*, by their bad qualities and conditions, Psal. 10. 2, 11. & 12. 24. & 57. 21.

Who carrieth the Hue and Cry.

The *Hue and Cry* thus set out, it is carried by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to help in time of need, as *David* did, who saw sin before him, and then made

made the *Hue and Cry*, saying, *Have mercy upon mee, O Lord, according to thy loving kindness, according to the multitude of thy mercy do away all mine offences.*

Psal. 51. 1.

This *Hue and Cry* must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, men bee deceived, and solid Vertues bee attached instead of Vices. For this wee must know, as Vices have not a few friends (as after shall be shewed) so Vertues have many enemies ready to inform against them, that they may bee pursued after as Malefactors, that sin in the meane while may seek shelter and escape: And the enemies are these:

Vertues enemies.
1. Outside and his description.

1. One Mr. *Outside*, in the inside

inside a carnal Securitan, a fellow that will come to his Church, keep his Sundayes and Holydayes: But yet in the Congregation while hee sitteth among others, sometimes he is nodding, & sometimes fast asleep, and if hee abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectual power of the Word, and being out of the Church, hee is presently upon his worldly business.

What hee
is an ene-
my to.

This fellow cannot abide any after-meditation, or Christian Conference with others of that which hee hath heard; and if hee espy any meeting together for this purpose, then hee maketh information against them, and is ready to send the *Hue and*

Cry,

Cry; as against privy Schismatical conventicling, and unlawful meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2 The second is, Sir *Worldly-wise*, a very fool to God, a self-conceited earthworm, whose wisdom is from below, and therefore *sensual, earthly, and devillish*, who proudly with much disdain, condemneth, and contemneth the wisdom which is from above, pure and peaceable, sincere and charitable, and is ready to send the *Hue and Cry* after it, as after foolish and doting simplicity.

3 The third is, Sr. *Lukewarm*; this fellow is a temporizing Time-server, *Jack* on both sides, hee is all in the praise of moderation

2 Wicked worldly-wise described.

Iam. 3. 15

What he is an enemy to.

3 Luke-warm his scripture de

What he
is an ene-
my to.

4 Plausible
Civil, his
descripti-
on.

What he
is an ene-
my to.

5. Machia-
vel his
descripti-
on.

moderation & discretion, one
very indifferent between this
and that ; hee cannot indure
fervent zeal, but would have
Hue and Cry sent against it as
a fiery mad braind rashness.

4 The fourth is, Sir *Plau-
sible Civil*, a fashionable fel-
low, framed to a commend-
able outward behaviour for
Civility, but in matter of Re-
ligion hee hath no more, but
what hee hath by common
education, custome, and ex-
ample of other. To the life
of Religion hee is a stranger ;
strict serving of God, and a
more narrow search of our
wayes, he holds to be foolish
scrupulosity, and is desirous
to have the *Hue and Cry* sent
out against it, as against phan-
tastical preciseness.

5 The fifth is Master *Ma-
chiavel*.

chiavel, a mischievous Companion; all for policy, little for piety, and then in pretence onely: He is a very *Fehu*, zealous against *Baal*, to root out *Ababs* posterity, for the more sure setting of the kingdome to him and his: But in state Idolatry, a very *Feroboam*, to keep the kingdome from being re-united to *Fudab*. Hee cannot suffer gainful abuses to be reformed; but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the *Hue* and *Cry* made against their endeavours as against some Puritanical trick.

6 The sixth is one *Libertine*. This licentious fellow hath a Chiverel conscience, caring for nothing but how to pass on

What he is an enemy to.

6 Libertine his description.

What hee
is an ene-
my to.

on along his life in pleasure-
able contentments, *Religion*
by him is held to be but a de-
vised Policy to keep men in
awe of a Deity; and therefore
when he seeth *Religion* to bee
made conscience of, hee pre-
sently causeth *Hue and Cry*
to bee made against it as a-
gainst hypocrisie. This pro-
phane enemy laugheth at, and
mocketh at Christianity.

7 Scru-
pulosity
his de-
scription.

7 The seventh is, *Scrupu-
losity*; this is an unsociable and
a snappish fellow, he maketh
sins to himself more than the
Law condemneth, and liveth
upon fault-finding; *Weaker
Apprehension* is his *Father*, and
Mis-understanding his *Mother*,
and an *Uncharitable* heart his
Nurse. The use of Christian
liberty, if it bee more in his
conceit than hee pleaseth
to

What hee
is an ene-
my to.

to like well of, then would he have the *Hue and Cry* sent against it as against *carnal security*. This is a rigid and censorious Adversary.

8 The eighth is the *Babbling Babylonian*; This is a doting companion, and superstitiously foolish, hee boasteth of *Antiquity*, though his wayes be *Novelty*; yet he will have it the *Old Religion*, and if any forsake it as *Idolatry*, those hee condemneth for *Schismatics*, and labours to have the *Hue and Cry* sent out against all Reformation in Christian Churches as against *Heresie*. This is a bloody *Antichristian* Adversary.

These are the principal Informers (for I pass by petty companions) which endeavour to mislead the pursuer of

8 Babylonian his description.

Whom he is an enemy to.

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sin set out by marks infallible in the Hue and Cry; else this subtil Villain Sin, will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

Shifts by which sin escapes are principally two.

1 By a shew of Vertue.

The shifts which commonly a Theef maketh to escape in his flying away, are two:

1 Is his *Counterfeiting the habit of an honest man*: So sin craftily putteth upon himself the shew of Vertue, as *Jehu* did piety, for the getting of a Kingdome, and establishing of it to himself, whose sin was covered with a pretended

ded and hypocritical zeal for the Lord. *Ananias* and *Saphyra* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transforme himself into an Angel of light, and his Apostles into the Apostles of Christ; so can sin the seed of Satan, put upon it self the counterfeit of vertue.

2 Cor. II.
13, 14.

2 A Thief will alter his name, and by assuming the name of an honest man, oft-times escape away; and after this manner also escapeth sin; Vice getting upon it the name of Vertue. And so *Drunkenness* escapeth under the name of *Good-fellowship*; *Covetousness* under the name of *Good-husbandry*; *Filthy Ribauldry* under the name of

2 By the name of Vertue put upon Vices.

What Vices get the name of Vertues.

of *Merriment*; *Pride of Apparel*, under the name of *Decency* and *Handſomneſſ*; *bloody Revenge* for wrongs offered, eſcaped under the name of *Valour*; *Fooliſh waſtefulneſſ*, under the name of a *franck and liberal Diſpoſition*; *Superſtition* under the name of *Devotion* of Fore-fathers and the old Religion, *Remiſſneſſ* in puniſhing, under the name of *Gentleneſſ*; *Flattery*, under the name of *Un-offenſiveſneſſ*; *Lukewarmeſſ* in Religion, under the praiſe of *Diſcretion*; and many ſuch like foul Vices, do thus deceitfully hide themſelves, and ſo eſcape unattached.

If by theſe his ſhifts he cannot eſcape *Godly jealousie*, that conſtant purſuer, then will he ſeek to be holpen by his kindred

dred and friends: For sin hath many, who will either so *defend* him, or *excuse* him, or *deny* him, or *hide* him, or *make him so little in fault*, as will almost perswade Godly jealousie, that it is even needlesse so eagerly to pursue after him.

Friends of sin, and how they shew it.

1 The first of these is his *Grandfire Ignorance*: For hee knowes no sin, hee cannot read the *Hue* and *Cry*: Hee breedeth sin, and bringeth him up, and maketh no conscience of it: If sin get into his house, he holds himself safe enough.

1 Ignorance how a friend to sin.

2 The second, his brother *Error*, the son of ignorance, this fellow mistaketh all, and misconstrueth the whole *Hue* and *Cry*, and can finde no fault with sin, and so endeavour

2 Error, how a friend to sin.

C

voureth

voureth to send the pursuer another way.

3 Opinion
how a
friend to
sin.

3 The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit, and such as may prevent certain dangers are disputed, *Pro & Con*, as men say; The sin of Usury by many is brought under opinion as lawful some way.

So the sin of Idolatry, to go and hear a Mass without inward reverence, as it was disputed in Queen *Maries* dayes to prevent the eminent danger of death then. Many sins evident enough are

are made disputable if they yeeld profit, or bee delight-some to the flesh, or such as may help to keep a mans person or state in safety, for all these *Opinion* will bee a Protector.

4 The fourth is, one Master *Subtilty*, his wit being attended on by little conscience of the truth. This man cometh with his distinctions to clear an Act from sin, thus with his *latria & doulia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtilty* of wit with a chiverel conscience, maketh foule sinnes to passe along as no sins.

4 Sub' lity
how a
friend to
sin

5 *Custom*
how a
friend to
sin.

Mat. 27.
18, 19, 21,
26.
Ioh. 18, 39
40.

5 The first is called *Custom*, this old Syre patronizeth many vain and sinful practises. By this the Jews held it no sin in them to demand, and in *Pilate* to let loose to? them a wicked *Barabas*, one worthy to dye for insurrection and murther.

6 *Fore-fathers*.

Ioh. 4. 10

6 The sixth is a Popish fellow called *Fore-fathers*; hee advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans justified their false worship.

7 *Power*,
how a
friend to
sin.

7 The seventh is one *Sir Power*; hee maketh ever that warrantable, which law establisheth, ordaineth, and decreeth. Great and capital sins in the Romish Synagogue are thus countenanced.

8 The

8 The eight is Sir *Sampler*, who produceth for patterns, great mens and learned mens examples, as if they could not do amisse; but whatsoever they do or say, it must bee good and lawful, and therefore imitable without sin.

8 Sampler
how a
friend to
sin.

Br. 44. 17.

9 The ninth is Sir *Most-do*, who maintaineth sin from a general practice, because multitudes do it here, and there, and every where; and therefore no sin to do such a thing, which almost all, or the greatest part do.

9 Most-do
how a
friend to
sin.

10 The tenth is one Sir *Silly*, one made all of good meaning, who will qualify the fact by thinking no harm, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of

10 Silly,
how a
friend to
sin.

1 Sam. 15.
15.
Gen. 10. 5.

Abrahams wife. And thus vain persons excuse their wanton communication, lascivious songs, foolish jestings, and such like, saying they mean no harm, they onely make themselves merry. Thus Sir *Silly* is hee that maketh simple souls plead good meaning for all their foolish superstitions, blinde devotions, and licentious merriments.

11 Vain
hope, how
a friend to
sin.
Gen. 3. &
4.

The eleventh is *Vaine Hope*; This teacheth to put off the fault to some other, as *Adam* to *Evah*, and *Evah* to the Serpent, and to deny the fact as *Cain* did, even to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercy.

The

The twelfth is the Lord *Presumption*, hee feareth not judgement, hee bleſſeth himſelf in his evil wayes, he maketh a covenant with Death, and a league with Hell, and ſuffers ſin to bee his daily gueſt, and will let the *Hue* and *Cry* paſs along without any fear of peril, as nothing at all concerning him.

12 Pre-
ſumption
how a
friend to
ſin,
Deut. 29.

Iſa. 28. 15,
16.

The thirteenth is Sir *Wilful* hating to bee reformed: this is an obſtinate friend for ſin, who will wilfully defend it, and be careleſs of all reproofs. This fellow in contempt will tread down the *Hue* and *Cry* under his feet, and maintain ſin.

13 Wilful
how a
friend to
ſin.

The fourteenth is Sir *Saint-like*, which under the ſhew and ſhadow of Piety, and pretended honeſty, will cover much

14 Saint-
like how a
friend to
ſin.

iniquity, and hide it for a time, that it bee not taken by the pursuer with the *Hue* and *Cry*; such were the hypocritical Scribes and Pharisees.

Godly jealousy will not be deceived by these.

These great ones, and many other moe, are the friends of this Thief and Rebel; but yet for all these Favourites, *Godly jealousy* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

Lord chief Justice.

The Justice is not one of a mean rank, or any petty Justice, but the very Lord *Chief Justice* of Heaven and Earth, the Lord Jesus; for it is he that can give the warrant to attach sin, no other warrant will sin obey.

The

The Warrant is the power of Gods Word. The Form of which Warrant is (as you see in my Text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalf.

Warrant,
and the
form
thereof.

The procuring of this Warrant, is by going unto, and conferring with some of the *Lord chief Justices Secretaries*, the Writers of holy Scriptures, setting down this charge, as *Jeremy* doth here, *To search and try our wayes.*

Secreta-
ries to the
Lord chief
Justice.

This Warrant procured, *Godly jealousie* taketh and carrieth to an officer which hath Authority to make search and attach sin.

The Offi-
er to at-
ch sin is
Under-
standing.

This officer, without which sin neither can, nor indeed will bee attached, is *Understanding* who knoweth what sin is.

Under-
standing
fourfold.

Now as there bee four sorts of Officers which may attach Felons by warrant, *The Deputy Constable, the Tything-man, the Petty Constable,* and the *Head Constable*; So is the spiritual Officer four-fold.

Deputy
Constable

I The *Deputy Constable* is commonly some neighbour, intreated to performe the Office in the others absence: This is the very shadow of a Constable, and will not willingly intermeddle in any thing; so as the people where hee dwels, may do for all him what they list.

This *Deputy Constable* in this spiritual *Township*, is the

the *Understanding* darkened, the son of Ignorance, and grand-childe of *Blindness of heart*; this is a blinde Constable, and hath never an eye to see with.

This suffers all disorder in the whole man, or *Soule-Township*. Here bee such as bee alienated from the life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken for their reformation; for this foolish fellow imployeth himselfe about his grounds, cattel, sheep, and oxen, about buying and selling, as for the estate of his soule, hee is to it a very stranger: Hee knows the price of corn, oxen, and sheep; but what is the excel-

Under-
standing
darkened
Eph. 4. 18
1 Ioh. 2.

Eph. 4. 18
19.
The evil
under it
committ-
ed.

excellency of Vertue, what the evil of Vice, what the price of his soul, hee neither knows, nor cares to know.

2 The *Tithing-man* which commonly is a mean fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where hee hath his dwelling. If any amendment bee sought, it is onely for some notorious shamefull misdemeanours, and hee must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

This *Tything-man* is *Gross understanding*, like one purblind, who cannot see afar off, but onely gross transgressions forbidden in the Law,

Law, according to the sound of the bare letter onely; as theft, murder, adultery, and so forth. The spiritual meaning and large extent of the Commandement, he is wholly ignorant of. This purblind *Tything-man* suffers a number of disorders in his Township, and must be much urged to see very gross and foule misdemeanors; else will hee not seek to reform them.

3 The *Petty Constable*, which is some civil honest man of the Parish, and perhaps hath some Country learning, but yet is an one-eyed fellow, half-sighted, and passeth by many faults.

This *Petty Constable*, is the *Understanding somewhat cleared*; he hath an insight into the Moral Law, who by civil

3 Petty-Constable

Understanding somewhat cleared.

civil education, some art and learning, and an outward form of Religion, and reading in the Bible now, and then can speak of the Gospel Historically and prettily discourse of Religion.

But this his knowledge is onely superficial, for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Gospel, or Law of Liberty, is hee any professed *Student*. He is no *Innes of Court man*, never brought up in the *Inner Temple*. Hee maketh neither the Common, nor Statute Law his profession.

As hee is no Student in these, so he is no practitioner, but onely aimeth at civil behaviour, common honesty, and

A meer
civil ho-
nest man,
who, and
what a
one.

can careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

Therefore where this kinde of understanding dwelleth, there care is had onely to see to disorders against civil honesty, and common moral duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This half sighted Constable, a superficial fellow in divine truth, aimeth at no more.

The finnes immediately against God, and against his Gospel, as unbeleef, impatience,

What hee only looks unto.

What finnes he regards not.

ence, pride, disdain, envy at other mens gifts, presumption of Gods mercy, abuse of his favours, and many such hee taketh no notice of, but permitteth them to live where he hath to do without control.

4 Chief
Constable

4 The *Head or Chief Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same; for hee is studious in both laws and a good practitioner therein.

Illumina-
ed under-
standing,
and the
excellency
hereof.

This chief Constable is *Illuminated Understanding*; he is one, that hath both his eyes to see with, of nature and of grace, he is wel read both in the Common Law, the Law moral, and the Statute-
Law,

Law, the law of Liberty, the Gospel of Christ, hee hath been a long Practitioner in both, and is called the *Spiritual man*, who can discern and judge of all things.

I Cor. 2,

The place of his common abode and dwelling is in *Regeneration*, a very healthful, comfortable, and commodious habitation. Hee is no straggler, but loveth to keep home, and to look to his office.

His habitation is regeneration.

Hee hath an excellent Family; his Wives called *Grace*, his two Sons, *Will* and *Obedience*; his three Daughters, *Faith*, *Hope*, and *Charity*; his two Servants, *Humility*, and *Self-denial*; and his two Maids, *Temperance* for his Summer house of prosperity, and *Patience* for his Winter house

His family

The good
he doth.

house of Adversity.

This *chief Constable*, where he dwels keepeth very good order, hee suffereth not the Rebel sin to rule and swagger in the Township of his soul.

If Drunkenness, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or such like happen to be found where he hath to do, hee speedily sendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in some street of this Town, yet they get there no abiding place; though hee cannot ever and at all times prevent their creeping in, yet hee alwayes taketh care that they settle

settle not themselves where he hath to do, but will dislodge them wheresoever hee shall finde them, for he is very careful in his office to discharge it to the utmost.

This *chiefe Constable* is hee to whom *Godly jealousie* bringeth his Warrant, to seek out the Rebel sin, and to attach him.

This Constable having received the Warrant, presently addresseth himselfe to make the search. But for that sin is Masterful (especially every * capital sin, which is attended on by many other) and wil not easily submit, but dare make opposition against authority, till he be overmastered: Therefore this man takes with him sufficient company, to watch sin for escaping,

This is that which apprehendeth sin.

* Which hath antecedent, concomitant, and subsequent sins.

escaping to go very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

Two servants.

First, hee taketh his owne two servants, *Humility* and *Self-denial*, which ever in every search necessarily attend him.

Neighbourly sorrow, & his seven sons.

Then going together, hee calleth upon his next neighbour, *Godly sorrow* with his seven sons, ready to bear them company, 2 Cor. 7. 11.

Care.

The first of these is *Care* to finde out sin, that it may not bee hid.

Cleering.

The second is *Cleering*, which, when hee espieth sin, will not wink thereat, nor partake with it.

Indignation.

The third is *Indignation*, a fierce fellow, which can never

ver look upon any sin, but with a godly anger.

The fourth is *Fear*, not natural or dastardly fear, nor servile fear, all too base minded to attach sin; but such a fear as maketh him to stand in awe of God, rejecting all fellowship with the wicked, and partakers with sin.

4 Fear

The fifth is *Veherent desire*, to apprehend sin, to bee in Gods favour, in love with the godly, and free from his own corruptions. This is a stirring fellow.

5 Veherent desire.

The sixth is *Zeal*, who dare ceaze upon even the most capital Rebel, for hee is like to *Phineas*, ready to thrust him thorow, and to kill him wheresoever hee findeth him.

6 Zeal.

The

7 Revenge

The seventh is *Revenge* who answereth to his name; for hee desireth to pay sin home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *chiefe Constables* command, to lead him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, and strongest Theef. What sin in the soul is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven sons cannot overmaster, and lead by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours,

bours, and with his own servant, to the number of ten besides himself, a couple of busie fellows uncalled thrust in themselves to increase the number.

A couple
of busie
fellows.

The one of these is *Self-love*, a pestilent fellow, for he not onely can hinder the Constables diligence in taking pains to search, but in searching to bee too partial, and over respective to himself, if the sins sought after be either pleasurable or profitable; but also withall, hee can dull the spirit of *godly sorrow*, and do his seven sons very great mischief, as by their confessions afterward it doth appear.

1 Self-love
what evil
he doth.

Therefore when the Constable *Understanding* espieth him hee commandeth forth-
with

Self-denial
removes
him.

2 Self-
conceit,
and the
mischief
thereof.

Prov. 12. 5
& 3. 5, 7.

Iſa 5. 21.

with his ſervants *Self-denial* to put him out of the company for hindering the ſearch.

The other is *Self-conceit*, the former lewd companion diſordereth all the affections, this blindeth judgement, by the overweening of a mans ſelf, and will pick the War- rant out of the Conſtables pocket, and will blow out the candle light which is in the Conſtables hand, if he be not prevented.

This wretched fellow of all wiſe men is held a fool; *For the way of the fool is wiſe in his own eyes, and there is more hope of a fool than of him that is wiſe in his own conceit; and therefore are wee dehorted from being wiſe in our own eyes, or leaning to our own wiſdom, and a woe is pronounced*

ced against such ; yet is the fool a very dangerous fool, and a knave too : hee will so deceive by flattery. Hee will make a man beleeve his *wayes to bee clear in his own eyes, when the end thereof is death.* Yea can beguile a generation of men, and make them to thinke themselves pure in their own eyes, and sight, and yet are not washed from their filthyness. Such a conceited fool was the Laodicean Angel.

The Constable therefore commandeth his man *Humility*, to thrust this fool and knave out of their company, before they make search for sin ; for if these bee suffered to go along with the rest, labour is but lost, sin will never bee found out, and attached.

Prov. 16.
2. 23.

Pro. 30. 12

Rev. 3.

Humility
puts him
away.

Now when the *Constable* hath rid away these two troublesome companions (for they usually go together) then he goeth on to the place where he knoweth that sin hath taken up his lodging.

The Inne,
M^{rs} Heart's
house.

The place is a *Common Inne*, an Harlots house called Mistriss *Heart*, a receptacle for all Villains, Whores, and Theeves, and for all dishonest persons whatsoever, none denied house-room or harbour there.

And that shee is such a dishonest woman, is clear and evident, as in her arraignment shall bee fully proved.

But to cover her naughtiness as much as shee may, she hath gotten into her house, one called *Old man*, corrupted by her deceitful lusts, to become

Old man.
Eph 4. 22.

become her husband , when indeed shee is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there unawares, hee is streightway denied entertainment. Her answer is by and by , that her lodgings are taken up for other manner of men, there is no room for any such troublesome guests as these bee: none can bee merry for them, where they come, hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets , five doors open for their guests to come in at. These five doors are the five senses.

Five doors

The
door of
hearing.

Gen. 3.

What evils
enter by
hearing.

The first is the *Door of Hearing*, the first that ever was open to let in sin, as wee may learn in the Serpents beginning to tempt *Evah*.

At this door entereth in lying, flandering, backbiting, filthy Communication, Flattery, Swearing, Error, Heresie false-Doctrine, Tale-bearing, Blasphemy, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity, and many other sins, caused and committed by the tongue, through want of wisdom and charity.

The
door of
seeing.
Ish. 2.
What sins
enter by
seeing.

The second is the *Door of Seeing*, at this enter in the lusts of the eye, Fornication, Adultery, Covetousness, Desire of *Naboths* Vineyard, the marriage of the sons
of

of God with the daughters of men; *Achans* Theft, who saw a wedge of gold, and desired it, and took it: Many are the sins which enter in by this door, through want of Charity and Contentment.

Gen. 6.
Josh. 7.

Pf. 119. 37.
Job 31. 1.

The third is the *Door of Tasting*; at this enter in Riot, Gluttony, Drunkenness, Revellings, and the fruits thereof, Chambering, and Wantonness, Prodigality, Quarrelling, and Fighting; and many other cursed effects of seeking to satisfy the appetite, which the godly man avoideth and also the very occasion thereof, by Sobriety and Temperance.

3 The door of tasting.

The sins which enter by this sense.

Prov. 23.
2, 20, 21.
1 Cor. 5.
11.

The fourth is the *Door of Smelling*; at this enter in foolish niceties, perfumings, and other allurements, to dalli-

4 The door of smelling.
Prov. 7. 7.
What entereth here

ance, effeminateness, and such like.

The door
of feeling
Ro. 13. 13
What en-
tereth here,

The fifth is the *door of Fee-ling*; at this door entreth Wantonness, Lasciviousness, and other fruits of the flesh.

Degrees
to the
heart.

These bee the doors by which all sin ordinarily entereth into the heart, except original sin bred within, and brought from the womb; as also Satans immediate suggestions suddenly cast into the Heart.

Hall atten-
dant, com-
mon sense.

When sins enter in at any of these doors, they first come into the *Hall*, where attendeth *Common sense* to welcome them.

Parlour
attendant
fantasie.

Then they go into a *Parlour*, a more inner room, and there stayeth *Fantasie* to entertain them.

After this, they ascend into
an

an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth *Mistress Heart*, the *Mistress* of the house with it, which is in her *Dining room*, what are the company and number of her guests come in; for this *Hostess* is a stately *Dame*, and is not to bee spoken with by and by. Thus as you have heard, are her guests entertained and brought in unto her.

With her are eleven daughters attending her as *Maids*, lewd *Strumpets*, and as impudent *Harlots* as her self.

These eleven waiting *Maids* are the eleven passions of the *Heart*, corrupt, disorderly, and immoderate wantons, which bee these:

The first is *Love*, set all on pleasures, profits, honours,

D 4

and

Chamber.

Intelligence.

Dining room.

Mrs Heart's Maids.

11 Passions

1 Love.

and wholly upon worldly and fleshly Vanities , contrary to that in 1 *Joh. 2. 15.* *Love not the world, nor the things that are in the world.*

2 Hatred

The second is *Hatred*, which is contrary to *Love*, setting it self against Gods Word, good men, and good things, a mischievous Maid, ever setting one another at oddes, and disquieting often the whole house and the Table of guests.

3 D Gre.

The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4 Detestation.

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good

good counsel, good company, godly conference, much less reproof, or any opposition in her wayes.

The fifth is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous.

5 Vain-hope.

The sixth is *Despair*, contrary to hope, which causeth acts against reason, against nature sometimes; as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh men run into dissolute and rebellious courses, even to walk wilfully on in evil, as being without hope.

6 Despair

Ier. 18. 1

The seventh is *Fear*, which passion doth so slavishly captivate the minde, as it will make a man forget his duty to God, so as hee may escape danger with men, as it did *Pe-*

7 Fear.

ter, and *Pilate*; and is ever a false friend in adversity.

8 Audacity

The eighth is *Audacity*, contrary to fear, which maketh a man fool-hardy, without deliberation to thrust himself into imminent dangers, as it did the *Israelites*.

Num. i. 4,

40.

9 Joy.

The ninth is *Joy*; which cheareth a man when he hath that which hee delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

Rev. i. 10.

10 Sorrow

The tenth is *Sorrow*, contrary to joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the Land of *Ægypt*.

Ex 12. 30

11 Anger.

The eleventh is *Anger*, which commeth upon a man,
not

not only for apparent injury, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

1 Sam. 25.

Hest. 3. 5.

2 Kin 5. 13

1 King. 22

There is no passion contrary to this, for though quietness bee contrary to anger, yet its no passion, therefore they are but eleven, as *Thomas Aquinas* reckons them.

In his
Sums.

Besides these attending very diligently on *Mistress Heart*, she hath a man-servant called *VWill*.

Mrs Heart
Man ser-
vant Will
is made
the servan
to all.

This *VWill* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at *Mistress Hearts* and her Maids command.

If

L
ove.

If *Love* in a Maid affect a young man, though all her friends bee against it, yet mark how shee sets *Will* on work for her. I *Will* have him (saith shee) though I never have good day with him. *Will*, here must make the match against all gain-saying. *Judah* hee lusted after one he saw in the way (not knowing it to be *Thamar*), *Will* must here make the filthy bargain. What (saith shee) wilt thou give mee? I *Will* (saith hee) give thee a Kid.

Hatred.

Gen. 27. 41

1 Kin. 1. 5.

2 Kin. 5. 26

As *Love* sets *Will* at work, so doth *Hatred*, as we may see in *Esau*, I *Will* kill my brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gebezi*, greedy of gain, I *Will* run after him, *Will* here made the feet to run, the

the tongue to speak, the hands to receive. So in *Judas* to betray Christ, *Will* must do it. What *Will* you give mee, and I *Will* deliver him into your hands? Thus to these and all other passions, this *Will* is made a pack-horse, a slave, and without him they can do nothing. *Will* is the man that must ever do the deed for every passion, though they be contrary one to another; miserable is his service, that must bee commanded by so many Mistresses, and so disagreeing among themselves one from another.

When the *Heart* hath entertained her guests thus, as you have heard, and received them into her *Dining room*, provision is presently made for:

Mat. 26. 19

The
hearts
provision
for sins.

for them, yea she hath it ever ready for them, as never being without many guests.

Table In-
stability.

The *Table* is spread, which all must sit at; and this *Table* is *Instability*; for inconstant are the thoughts of the who-rish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another; although some at one time sit neerer to her than at another, as guests do that sit at such a round *Table*.

Table-
cloth
Vanity.

The *Table-cloth* that covereth

reth it is *Vanity*; for upon *Instability* with such vicious guests, what can there be but *Vanity*? This *Solomon* found in all his inventions, *Eccles. i.*

The *Bread* set on the Table, is the *Fitness of every sins proper object*, without which, sin Actual can no more live than a man without bread.

Bread.

The *Salt* which seasoneth sins appetite to feed it self, is *Opportunity*, for time, for place for person; this sharpneth sin to be working, as the appetite to receive food, when it is well seasoned.

Salt.

The *Trenchers* to eat on, are *strength* of every mans Nature to act sin.

Trencher

The *Napkins* to make clean their hands and mouth in eating, are the pretended shews of vertue, contrary to these

Napkins

these Vices, by some good works (so they wipe their mouths, as the Harlot in the Proverbs) and by some good deed of either one kinde or other outwardly done; and thus they wipe clean their fingers, and will not bee thought to bee the unclean persons which they are taken for.

Dishes of
meat.

The *Dishes* of meat set before them, are onely three.

1 The
lusts of the
flesh.
Who eats
of this.

The first is the *Lust of the flesh*, and this is served up in the *Plate of pleasure*.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2 Lusts of
the eyes.

The second Dish is *Lust of the eyes*, and this is served up in the *Platter of Profit*.

Who feeds
on this.

Hereon feedeth Covetousness,

tousness, Usury, Oppression, Bribery, Extortion, Unhonest gain, and such like. Of one of these two Dishes do all sins taste, except the sin of swearing, in which is lewd prophaneſs of Heart, but neither pleasure, nor profit as in other sins; though by swearing, ungodly men sometimes in buying and selling make gain unjustly.

The third Dish is *Pride of life*, and this is served up in the *Charger of worldly Estimation*. This is very windy meat, which puffeth up the minde with vain-glory of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding.

On this Dish feedeth Arrogancy, pride of spirit, love of Eminency, desire of

3 Is the pride of life.

Who feed on this.

of Superiority, and outward Reverence, and suchlike, for which they are made to pay well.

Drink.

The *Drinke* which they drink to make them digest their meat, is the *Pleasurable-ness of sin* for the present.

Waiters.

The *VWaiters* at this Table to give attendance that nothing bee wanting, are the *eleven Maids*, with *VVill* their man.

How Mrs.
Hearts
Maidens
humour
the guests.

These Harlots humor their guests, and are ready at a beck to give contentment.

Where *Incontinency* sits, there *wanton love* will wait.

Where *Displeasure* is, there *hatred* will attend.

Where *Covetousness* is, there *unsatiable desire* will bee.

Where *Flattery*, that base humo-

humoring disposition to get
grace and favour sitteth, there
Fear to offend will stand by.

Where impatiency takes
his place, there *Anger* is
ready waiting to doe his
will.

Where *Inconsiderateness* sits,
there *Audacity* and Fool-
hardiness will wait.

Where sullen *Male-con-
tentedness* sits, there *Despair*
will soon give attendance.

Where *Foviality* taketh his
place, there *Foy* will bid him
welcome.

Where *Credulity* sits, there
Vain hope will bee.

And thus they attend up-
on the Table, to give their
guests all content to the ut-
most.

After full feeding, follows
the taking away of these *Di-
shes*

Taking a-
way, vex-
ation of
spirit.

shes of Pleasure, Profit, and Honour.

Eccle. 2. 11

Now where *Vanity* was the *Table-cloth*, what can the taking away be, but *vexation of spirit*, as *Solomon* speakes? for it is with these, as with guests in an Inne, all merry and pleasant while they bee eating and drinking, till the *Chamberlain* cometh to take away, and giveth them a round reckoning, and then they take to their purses with almost a deep silence; so unpleasing is payment on a sudden.

After Supper, *Mistress Heart* providing them their Lodging.

Lodging.

The place they lye in, is but one room for all their Guests, but it is large enough for all; the room is

Natural

Natural corruption.

In this room lyeth Mi-
tress *Heart*, all her *Maides*,
her man *VVill*, and all her
guests together, like wilde
rish.

With these eleven Harlots
ye these guests in so many
everal beds.

1 In the bed of *Love*, lye
vanton thoughts, lascivious-
ness, filthy Communicati-
on, Fornication, Adultery,
Whoredome, and other sin-
full uncleanneses.

2 In the bed of *Hatred* do
ye mindfulness of Wrongs,
ill-speaking, Back-biting,
Slandering, Railing, Quarrel-
ling, Fighting, Revenge, Mur-
der, and such like.

3 In the bed of *Desire*, do
ye Covetousness, Theft,
Oppression, Robbery, Fraud,
Coozenage,

Natural
corruption

Several
beds.

Loves
bedfellows

Hatreds
bedfellows

Desires
bedfellows

Detestations
bed-fellows.

Coozenage, and such like.

3 In the bed of *Detestation*,
lye want of Charity, disunion
of Spirit, Discord, plotting
of destruction, and such
like.

Vain
hopes
bed-fellows.

5 In the Bed of *Vain hope*,
lye violent assaies to effect
what they hope for: some-
times neglect of lawful means
presumption of mercy, abuse
of Gods favour, and prophane-
ness.

Despaires
bed-fellows.

6 In the Bed of *Despaire*,
lyeth Male-contentedness,
Unbeleef, servile Fear, and
such like.

Fears bed-
fellows.

7 In the Bed of *Fear*, do
lye Cowardliness, Flattery,
Faint-heartedness, Hypocri-
sie, and Dissimulation.

Audacities
bed-fellows.

8 In the Bed of *Audacity*,
lye these, Headiness, Rash-
ness, Daring, desperate at-
tempts,

tempts, and such like.

9 In the bed of *Anger*, do lye Impatience, Rayling, Back-biting, Quarrelling, Murther, and such like.

Angers
bedfellow

10 In the bed of *Foy*, lye wanton delights, Foolish jeasting, Levity, and a world of Vanity.

Ioyes bed-
fellows.

11 In the bed of *Sorrow*, lye worldly grieve, unquietness, murmuring discontentedness, and such like.

Sorrows
bed-fel-
lows.

Thus are these lodged in Mistress *Hearts* Chamber, and there she lyeth also with the *Old man*, and *Will* her man.

The bed which they lye upon is *Impenitency*, and the Coverings are *Hardness* of heart, and *Carnal security*, in which they lye snorting carelessly, till the chief Constable

The Bed
is impeni-
tency.
The two
Covering

ble come upon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theeves*, not sparing any; He feareth not to attach the Capital, neither passeth hee by any of their meanest associates.

What the
attaching
of sin is.

The attaching of sin is nothing else but the *Apprehension of Gods wrath*, striking us with fear through the terror of the Law, and our guiltiness of the breach thereof.

For in this spiritual attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Lawes, are stricken with fear, in their apprehension of death, which they know they cannot escape.

These

These Theeves thus apprehended, the *Constable* carrieth them to the next *Justice*, by Authority of his Warrant.

The Justice is *well-informed Judgement*, able to examine every malefactor, that is every sin, brought before him.

A Justice of Peace must be a man of wisdom and experience; So this spiritual Justice must be a judgement well informed in wisdom and discretion, wisely to proceed against sin.

It is meet that a Justice be learned in the Lawes, to know how to proceed legally: So must this spiritual Justice be learned both in the Law and Gospel, to know what sins are committed
E against

Justice is well informed judgement

What a one a Justice should be

against either of them, and thereafter to proceed.}

A Justice is commonly to be one in that Country where hee is an inhabitant; so this Justice must bee every mans *well informed judgement* within himselfe, not another mans; for it is not another mans judgement, that can sit down in his soul, to try and examine his heart and wayes, but his own judgement. *For who knoweth what is in man, saving the spirit of a man which is in man.*

1 Cor. 2. 11

What his
Office is.

The Justices Office is to preserve peace, and to see the Laws observed, and to see to the suppressing of all disorders, routs, ryots, robberies, and conspiracies; also to take order for all vagabonds, stout and sturdy Beggars; yea to see

see the reformation of all unlawful gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Sovereigne Lord the King, and the quiet of the Weal-publick; so this spiritual Justice, his Office is to see peace kept between God and himself; to see the Laws of God observed; and to see all disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the peace of a good Conscience, and the quiet of the soul, contrary to the dignities of a Christian, and the honour of our Sovereigne Lord the King, Christ Jesus.

What
well in-
formed
Iudgement
is to do.

How to
deal with
a Male-
factor.

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assizes; and lastly, in the mean space to send him to the Goal, if hee bee notailable.

■ Examin.

■ Hee is (as it is said) to examine the party apprehended and brought before him, and to demand his name, then to inquire after the fact, and the nature of it, with the occasions, causes, and degrees, with the associates, evident signes, the fruits, and effects thereof; so this spiritual Justice is to examine sin.

Examine
sin in eight
things.
1 Name
and nature

1 To know the name and nature thereof, and to what Commandement it belongeth.

geth, so that he may consider what Statute of God is broken.

2 What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self.

2 Occasi.
on.

3 What were the *Causes* moving thereto, as Envy in the Jewes to put Christ to death, and in *Cain* to kill *Abel*.

3 Causez.

4 What are the several *Sorts* under one and the same Capital sin; as under Theft, Covetousness, and Coozenage; under Adultery, Fornication, Selfe-pollution, &c.

4 Kindes

5 What be the *Degrees* in the same sin, as in stealing, not from the rich, but from the poor; not from a stranger, but from a Christian

5 Degree

brother, from father, and mother: So committing uncleanness, not onely with one of no kin, but with one nigh in bloud; in killing not an unknown person, but against nature, his father, mother, his wife, his childe, himself.

6 Concomitance.

6 What sins accompanied the same, as the making of *Uriah* drunk, and the murdering of him, accompanied *Dauids* Adultery.

7 Signes.

7 What are these *signes* thereof, as the rowling eye, filthy speech and wanton dalliance, are signes of adultery; all such ornaments and vanities of which *Isaiah* speaketh, are ensignes of Pride.

8 Fruits

8 What *fruits* and effects did follow thereupon, as from Will-worship and Idolatry com-

commeth ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere professors thereof and from this at last comes bloody persecution.

2 In examining, the Justice is to set down the Examination and Confession of the party; so this spiritual Justice, after he hath thus examined his wayes, he is to set it down: This is *Serious consideration* of all his sins and offences, and such a remembrance of them, as may make a man to forsake them, and to turn his feet unto Gods Statutes, as *David* did. The Examination without this, will bee in effect as nothing: This must not therefore bee at any hand omitted.

2 Write
the Exa-
mination

Ps. 119

3 Binde
over.

True Re-
pentance
follows
sin to the
death.

3 The Justice is to binde
some over to prosecute a-
gainst a Felon at the next
Assizes and Goal-delivery ;
so doth this spiritual Justice
binde over *True Repentance*
to follow the Law , and to
give evidence against this *fel-
lon Sin* , which hee is very
ready to do; for it cannot bee,
(if a mans judgement be well
informed upon serious exa-
mination with a carefull and
confiderate remembrance of
all his sins) but that hee must
needs perforce bee made to
sorrow for them , and upon
true repentance, pursue them
to the death with a deadly
hatred.

4 The
Mittimus.

4 The Justice finding the
offender not bail-able by
Law, he maketh his *Mittimus*
to send him to the Goale,
there

there to bee in durance to the next Assizes; So this spiritual Justice doth; for hee knows by the Law of God, that *the reward of sin* (of what kinde or degree soever, greater or lesse, though but in thought) is not bail-able by any man. No man is able to answer God for the least deviation from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Rom. 6.2.
Gen. 2. 17.

Ezek. 18.
20.
Deut. 17.
Gal. 3.

Therefore none being sufficient to lay in baile to answer God for the sin, nor sin in it self bail-able, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goal.

Pf. 49. 7, 8.

The *Constable*, you have heard, is *Illuminated Understanding*.

Mittimus.

The *Mittimus* given him, is the *active power of the well-reformed judgement*; forcing the exercise of the understanding against sin, to finde out remedies to keep it under.

Chiefe
Goaler,
Master
New-man.

The *chief Goaler* is Master *New-man*, placed over the prisoners, and made the *Goal-keeper* by the Sheriffe, for the prison is his, and hee is to answer the King for them.

Eph. 4. 24.

Sheriffe is
true Reli-
gion.
Under
Sheriffe,
Holy Re-
solution.

The *Sheriffe* is *True Religion* wrought in mans soul.

The *Under Sheriffe* is an *holy Resolution* to performe what the Sheriffe commandeth, and what he is by his Office to do.

If any Prisoner, *Sin*, break out, the *Sheriff, Religion*, must bear the blame, saying, This is your Religion, is it ?

The

The *Goal* is *Subjection*: for faith the Apostle (as if he were the Goaler) *I keep under*; here is the Keeper; *my body*, here is the prisoner, *and bring it in subjection*; here is the Prison. When sin is brought under subjection, that it doth no more reigne, (as it doth in all natural men, but not in the regenerate) then it is put in prison, but not before.

Goal is
subjection

Now the Chief Goaler, Master *New-man*, hath with him three *Under Goalers* to look well to the prisoners, and all little enough, they bee so many and so exorbitantly unruly, ready to break prison daily, if they be not diligently seen unto.

3 Unde
Galers.

This Master *New-man's* three Under-Galers are his Hands,

Eph. 4. 4.
Col. 3. 10.

Hands, his Eyes, and his Feet without which he can do nothing, and they are these which are named by St. Paul in his Epistles.

1 Knowledge,
what prisoners he
looks unto.
Col. 3. 10.

1 Is *Saving Knowledge*; This looks to these sorts of Prisoners: Ignorance especially, wilful error, vaine opinions, jangling Sophistry, false Doctrine, Heresies, Doctrine of Devils, and such like.

2 Holiness
what prisoners he
seeth to
Eph. 4. 24.

2 Is *True Holiness*; he looketh to all the transgressours of the first Table, as to Atheisme, Paganisme, Judaisme, Turcisme, Unbeleefe, Desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meer outward service without the inward, Papistry,
and

and all corruptions of Gods worship; likewise to Blasphe-my, rash swearing, false swearing, cursing, idle talke of God, contempt of his Word and works, a vicious life. Lastly, to Sabbath-breaking, neglect of publick worship, prophane-ness, persecution of the truth, and to an infinite number of other sins against God, and true holiness.

3 Is *Righteousness*: This looks to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and couzenage, to false-witness-bearing, to back-bitings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandements.

3 Righteousness, what prisoners. he takes care of.

Now

Sins be
unruly.

Now because these prisoners be unruly, if there be not a strict hand kept over them; therefore lest they should at unawares break forth, to the danger of the *Sheriffe Religion*, the Goaler Master *Newman* hath Fetters, Gives, Bolts and Manacles to hold them in, and to have them at command.

Spiritual
Bolts and
Fetters.

And they are these; *Respect* unto the Commandements of God in all our wayes; *Holy meditations*, - lawfull *Vowes*, Religious *Fasting*, fervent *Prayer*, and conscionable *Practice* of our Christian duty to God and man. All these are strong chains and links, to keep under, and to fetter the body of sin, and all the fruits thereof, and to hold them in subjection, to keep the whole
man

man in obedience unto God, when they bee fastened and knocked on by the hammer of Gods word, and the effectual power thereof.

Gods
Word a
hammer.
Jer. 23. 22.

But it is not enough thus to imprison them, and to see them bolted, and thus fettered, but also for him to see the Prison be strong; for the Prisons of the best Keepers that ever were, have been broken: Drunkenness brake out from *Noah*; rash and unadvised speeches from *Moses*; Idolatry from *Solomon*; Adultery from *David*; cursing and false swearing from *Peter*.

Prison to
be seen

Therefore the *Goaler* Master *New-man*, must looke daily to the prisoners, and to see the prison-house sure, and to do this,

Doors of
the Prison
to be fast
locked
with sever
al Keyes

I He must see the doors
which

which are his senses, to bee shut, and to have a care to lock up *Tast* (that Drunkenness, and Gluttony break not out) with the *Key* of Moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *Key* of Trying before we trust. To lock up *Seeing* (that Uncleaneness break not out) with the *Key* of Continency, and to bar this door fast also with contentation, that covetousness break not forth.

2 In the next place he must take heed that no lewd companions lurk about the Prison house, either by day or by night, lest they cast in Fyles, to fyle off the bolts, or picklocks to open the doors, to let the Prisoners escape.

These

wd
npani-
s.

These lewd Companions are the *Devil*, the *wicked*, and our own *corrupted Reason*. Their files and picklocks are *suggestions* from Satan, evill counsel from men, worldly, and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the doors of Senses, that sin may break loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

Files and
picklocks

3 Hee must see to the Walls of the Prison, that they bee strongly built with good stones cemented together. These are Moral Vertues, and Evangelical Graces, by which, as by Walls, our Sinnes, and our natural

Walls
whereof
built.

90
The Life of Isaac.
natural corruptions are kept in. Though Master *New-man* lock and bar the doors, yet if the walls bee weak, the prisoners may get out.

Foundati-
on of sub-
jection.
Rom. 6.

4 And lastly, hee must look well to the Foundation of the house, that it bee not undermined. The true foundation of Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, throw the operation of his Spirit, by the Word, wee are ingrafted.

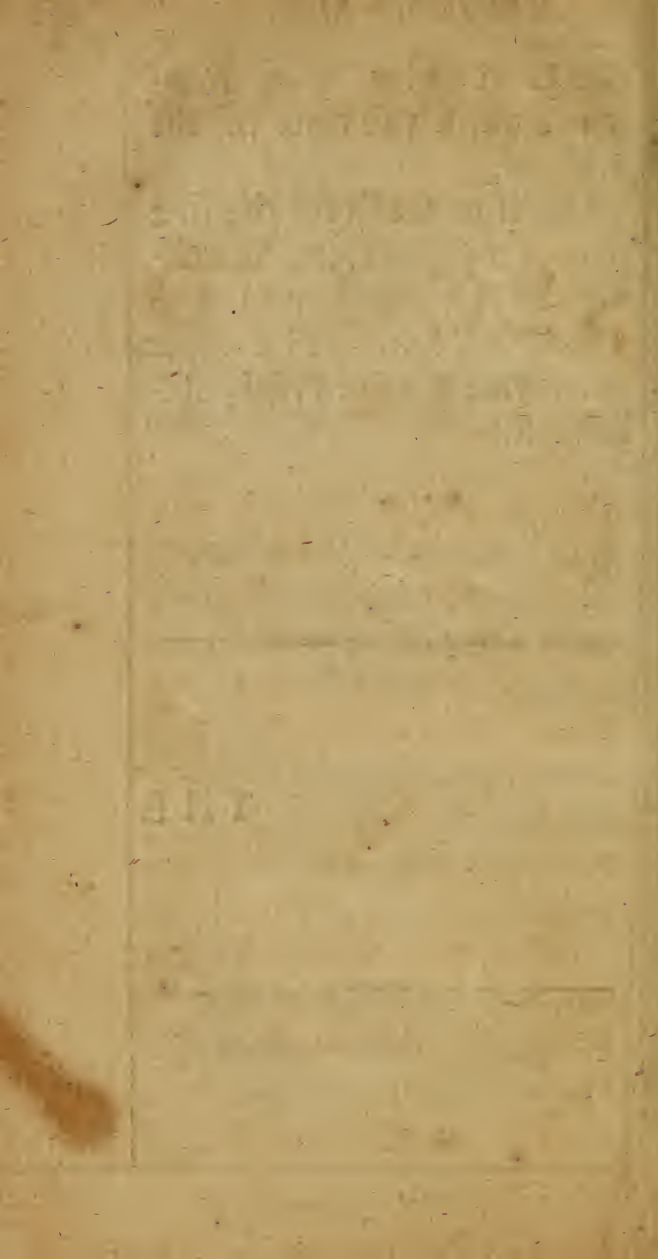
This must not bee undermined by the Popish Doctrine of Free-will, and Abilities of our selves to overmaster sin.

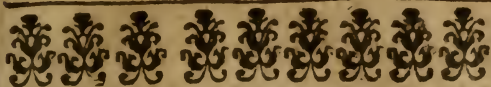
All these things well and diligently looked unto, the Prisoners will be kept safe in
the

the Goal under *Master Newman*, untill the time of the Assizes.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sin. The other part, which is the *Trial*, followeth.

THE





THE
SECOND
PART.

AT the time of Assizes by the Kings appointment, cometh the *Judge* attended on by the *Sheriffe*, the *Iustices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to bee tried and adjudged.

The *Judge* coming in place, hee hath his *Seat* or *Bench*, and being set, the *Commission* is read.

The *Judge* is a Judge of
Oyer

Assizes
the time
of trial.

Oyer and Terminer in the Circuit where he is appointed to sit. The judgement here is absolute, without any appeal from his sentence.

Judge is
Consci-
ence.

The Judge (spiritually understood, attended upon by *Religion* the Sheriffe, and the *Under Sheriffe* Resolution, is *Conscience*.

From this Judgement is no Appeal, for hee is in Gods stead, therefore must his sentence stand, and we must submit to it.

Bench is
Impartia-
lity.

The *Seat* or *Bench* on which this Judge sitteth, is *Impartiality*; for Conscience well informed, will judge in Righteousness and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him,

him, neither doth hee pittie
the person of the poor, to
give for pittie an unjust sen-
tence; but as the truth is, so
speaketh hee.

The *Commission* is the
active power of Conscience,
given of GOD by his
Word, to condemne the no-
cent, or to quit the innocent,
except this Commission bee
lost.

Sometimes it is lost, as
when Conscience is *dead*, as
in all ignorant persons, or *sear-*
ed with an hot iron, as some
mens have been, and are,
such as fall from the faith, and
are past feeling, by reason of
the blindness of minde, and
hardness of heart; or else *be-*
nummed, as in those that fall
into some grievous sin, as did
David, who lay therein, until

Nathan

Commis-
sion active
power of
conscience

Commis-
sion lost, is
the dead,
seared,
or benum-
medness
of consci-
ence.

1 Tim 4.2
Eph. 4.19.

2 Sam. I 2. 7

Nathan found the Commission, and acquainted him with it, when hee said, *Thou art the man.*

If the Commission be lost the power of Conscience lyeth dead, seared and benumbed, then the Judge can do nothing till it be found; and being found, it is read openly.

Reading
the Com-
mission.

The reading of this Commission before the whole County, is every mans experimental knowledge of the power of Conscience, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of man.

Circuit, in
which
Consci-
ence sits
and jud-
geth.

The *Circuit* of this Judge is his own *Soul*, hee is not to sit and judge of other mens thoughts, words, or deeds, but
of

of the thoughts, words, and deeds of that man, wherein he is. A mans owne Conscience is judge of himself; to judge another is out of his circuit, neither hath hee any Authority from the King of Heaven to enable him so to doe. Knowledge may goe out to see and discern of other mens waies, but Conscience keepeth ever at home, and sits within to judge of that mans Courtes, whose conscience he is. Conscience only troubles a man for his owne sins, it cannot for another mans, but as farre forth as hee hath made them his owne, and being accessary to them by *commanding, alluring, counselling, commending, excusing, defending, or winking thereat*, when hee

F ought

Accessaries
to sin.

Oyer and
Terminer.

ought by his place to have punished the same.

This Judge in this Circuit is Judge of *Oyer* and *Terminer*; Hee will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is hee prudent and careful to know what, and whereof to give sentence, before he doth judge. This is the Judge.

Iustices of
Peace.

The *Iustices of Peace* in the County are there, and doe sit with the Judge, and are in Commission with him. Of these some are of the *Quorum* and of better rank, some are meaner Justices, and take their place lower.

Iustices of
Quorum.

The Justices of Peace in the Soul of better rank, are *Science, Prudence, Providence, Sapience*: the inferiours are

Weak-

Weak-wit, Common-Apprehension, and some such like.

These Justices have their Clerkes there ready with their Examinations and Recognizances. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*, *Justice Providence*, his Clerk is *Diligence*: *Justice Sapience*, his Clerk is *Experience*: *Justice Weak-wit*, his Clerk is *Conceit*: and *Justice Common-Apprehension*, his Clerk is only *Sense*; a couple of poor Justices.

With the Judge and chief Justices are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

The Kings Sergeant is *Divine Reason*, a man of deep judgement in the Laws of his Sovereigne, swaying

The Justices Clerks

Kings Sergeant.

Kings Attourney.

much with the Judge.

The Kings Attourney is *Quick-sightednesse* : both are excellent helps and Assistants to search out, and to handle a Cause before Judge *Conscience*.

For *Quick-sightednesse* will soone espy an errour in Pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give Sentence according to equity and right. If these should bee wanting, many matters would goe amiss.

Clerk of Assizes.

There is also the *Clerk* of the *Assizes*, the Keeper of the Writs, that hath all the Inditements.

Memory.

This Clerk is *Memory*, which retaineth all those names of every sin, with the nature of the Offence : and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerk, there is the *Clerke of the Arraignment*, who readeth the indite-ments.

Clerk of
Arraign-
ment.

This Clerk is the *Tongue*, making confession of our sins.

Tongue.

Lastly, there is the *Cryer*.

Cryer.

This is the *Manifestation of the Spirit*.

Before the *Clerke of the Arraignment* readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *re-pentance*, or godly Sorrow.

Complai-
nant Re-
pentance.
Framing
of the In-
ditement.

The framing of the indite-ment is the laying open of Sin, as it may bee knowne and found out to be sin, ac-

Grand-
Jury.

according to the true nature thereof.

Moreover, an *Inquest*, or *Grand-Fury* there must be, by whose Verdict the Offender is Indited, and made a lawful Prisoner; yet is this Inditement no Conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the Complainant, they write either *Ignoramus*, or *Billa vera*.

Ignora-
mus, Billa
vera.

If the former, then the complaint is judged false, it is left in record, but the Prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to the Trial at the Barre.

This

This *Grand Inquest* or Jury, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

Pen-men
of Scrip-
tures are
the Grand
Jury.

By the Verdict of these, every thought, word, and deed of man, is either freed, or made a lawful Prisoner.

But yet this *Verdict* is no lawful Conviction of particular men, till they bee rightly applyed.

If they write upon the Inditement or Bill framed, *Ignoramus*; that is, if the Holy Scriptures of God declare it not to be a Sin, it is no Sin: for *Where there is no Law there is no transgression*. Not the complaints of all under Heaven, not all the Laws of men, Decrees of Councells, the Commandements of

What
Gods Word
makes no
sin, is no
sin.

Rom. 4. 1

Popes, can make that a Sin, which they write *Ignoramus* upon.

False in-
formers
what they
be.

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formality, Worldly Wisdom, Luke-warmnesse, Meer civil honesty, Machiavillianisme, Statisme, Libertinisme, Scrupulosity*; and *Papistry*, against *Christian Conference, Godly sincerity, true Zeal, strict Conversation, Reformation of disorders*, and the rest, are false accusers, and have upon their complaints, written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, *Justice Science, Justice Prudence, Justice Providence, and Justice Sapience*, are not to bee admitted, nor Iudge *Conscience* to be troubled

bled therewith, though all the Popes, the whole Popish Church, all Popish Counsels, and all the Popishly affected Statists in the world plead for them, for that thought, word, or deed, is no sinne, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bills of complaint.

But if these write *Billa vera*, that is, if the holy Penmen have set down any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtile distinctions of the most learned, no Custome, nor any thing else whatsoever, can acquite it from sin, but sin it is, and so must it be taken as a lawful prisoner to be brought

That which is condemned by God, cannot be dispensed with by man.

to the Bar, and put upon the Jury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the Barre before the Judge.

Prisoners.
ins.

The Prisoners are *Sins* (as you have heard before) the *Old-man*, with *Mistris Heart*, her *Maids*, and *Will* her man.

Bringing
forth.

Their *Bringing forth* is the manifestation thereof by the Goaler, Master *New-man*, Knowledge, Holiness, and Righteouiness.

Chained.

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman* : Covetousness and Treason in *Judas*; Cove-
tousness,

touſneſſe, Hypocriſie, and Lying in *Ananias*, and *Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Evah*. They therefore are brought out chained together.

The *Barre* is the Apprehenſion of Gods Wrath due for ſin.

The Bar.

After all this, when the Priſoner ſtandeth at the Barre, a Jury for Life and Death is impannelled, who are for the King, and are ſworn to give in a true Verdict, according to their Evidence.

This Jury is a choſen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriffe, Religion, to be called, and to be of his Jury in the behalf of the Kings

Petty Jury

Kings Majesty, *Jesus Christ*,
to goe upon the Prisoners,
the *Fruits* of the *Flesh*, which
stand at the Bar.

Their names being given
up, they are called as the
Clerk of the Arraignment, the
Tongue, nameth them, then
the Cryer, *Manifestation of
the Spirit*, calleth them one
by one to appear, as the
Clerk nameth them; and
they are these.

Jury cal-
ed by
name.

Acts 15. 9

1 Call Faith. Cryer, *Vous
aves* Faith, which purgeth
the Heart.

John 5. 5

2 Call Love of God. Cry-
er. *Vous aves* Love of God,
which is the keeping of the
Commandements.

Prov. 1. 7

3 Call Fear of God. Cry-
er. *Vous aves* Fear of God,
which is the beginning of
wisdome.

4 Call

4 Call Charity. Cryer.
Vous aves Charity, which re-
 joyceth in the truth.

1 Cor. 13. 6

5 Call Sincerity. Cryer.
Vous aves Sincerity, which
 makes a true Israelite, in
 whom there is no guile.

Ioh. 1. 47

6 Call Unity. Cryer. *Vous*
aves Unity, which maketh
 men to be of one heart, and
 is the bond of peace.

Acts 1. 14,
 and 2. 1.
 Ephes. 4. 3

7 Call Patience. Cryer.
Vous aves Patience, which
 worketh experience, and by
 which men possesse their
 Souls.

Rom. 5. 4
 Luk. 21. 19

8. Call Innocency. Cryer.
Vous aves Innocency, which
 keepeth harmless.

9 Call Chastity. Cryer.
Vous aves Chastity, which
 keepeth undefiled.

10 Call Equity. Cryer.
Vous aves Equity, which doth
 right

right to every man.

11 Call Verity. Cryer. *Vous avez* Verity, which ever speaketh truth.

12 Call Contentation, Cryer. *Vous avez* Contentation, which ever rests satisfied.

Then the Clerk saith, Count.

And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

Faith, one, *Love of God*, two. *Feare of God*, three. *Charity*, four. *Sincerity*, five. *Unity*, six. *Patience*, seven. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good men and true, stand together and hear your Charge.

With

With all these Graces should the Soul of man bee endued to proceed against Sinne, wee should be able to say, that wee have them by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to bee able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjoynedly have power to discern of any sin, and to give a just verdict thereupon.

This Jury, thus called and impannelled, are commanded to look upon the Prisoners at the Bar, upon whom they are to goe.

This is when wee oppose
Vertues

Graces
wherewith
we should
all be qual-
lified.

The
Charge
what it is.

The Jury
look on
the Prison-
ers.

Jury of
Vertues.

Vertues to Vices in our meditation; that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deep hatred of Vice. This is the Jury of Vertues profitable looking upon Vices the prisoners at the Bar?

The Prisoners, though they stand together, yet are they to answer one by one.

A distinct
knowledge
of sin ne-
cessary.

So sins must distinctly one by one be arraigned: for wee cannot proceed against sin, but upon a particular knowledge thereof.

A general, and so a confused notion of sin (which yet is that which is in most men) will never make a man truly to see how his estate standeth with **G O D**, and so
to

to bring unto death.

The Prisoners, at the sight of the Jury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that man, they are put off the Jury, and other chose in their stead.

These Prisoners seeing such a Jury, presently begin to challenge them,

Unbelief he cryeth out against *Faith*, as his Enemy. *Hatred of God*, against the *love of God*, as his Enemy. *Presumptuous sinning*; against the *Fear of God*, as his Enemy. *Cruelty*, against *Charity*, as his Enemy. *Hypocrisie*, against *Sincerity*, as his Enemy. *Discord* against *Unity*, as his Enemy. *Anger, Rage, and murmuring*, against *Patience*, as their

Jury challenged.

What virtues and vices be in opposition

their Enemy. *Murther, Fighting, and Quarrelling*, against *Innocency*, as their Enemy. *Wantonnesse, Adultery, Fornication*, and *Uncleanenesse*, cry out against *Chastity*, as their deadly Enemy. *Couzenage, Theft, and Unjust dealing*, against honest *Equity*, as their Enemy. *Lying, Slandering, and False-witnesse-bearing*, against *Verity*, as their mortall Enemy. And lastly, *Greedy Desire, Covetousnesse, and Discontentment*, cry out against *Contentation*, as their Enemy.

All these together challenge the whole Jury, crying out and saying (Good my Lord) these men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chief Justice* very often and importunately, to binde us all to the good behaviour, and to cast us into Prison, as we have been by their means. They have made Master *New-man* the Keeper, and his under Keepers to deal very hardly with us.

It is well knowne (my Lord) that *Chastity* procured Master *New-man* almost to famish *Incontinency* to death. Good my Lord, consider of us, these are our most bloudy and cruel enemies : Wee appeal to your Lordship, to God, and to all good men that know both them and us, that it is so.

Our

Vertue
bindes
corruption
to the good
behaviour

The Priso-
ers petiti-
on to the
udge.

Our humble suit to your Lordship therefore is, that more indifferent persons may bee chosen to goe upon us, else we are all but dead men. Wee doe know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Iury, men very well known to your Lordship, and to Master Sheriffe, and the Worshipful Gentlemen. These are men of worth (my Lord) of farre more esteeme every where, than these mean men here, pick-ed out of purpose by Master Sheriffe. These (my Lord) of the Iury are men of small reckoning in the Country. These live scattered here and there, almost without habitation, except in poor Cottages

ges ; so as wee marvell (my Lord) how they can be brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these men be, of whom they speak, and what are their names ?

Then they answer, My Lord, they are these ; *Master Naturalist*, *Master Doubting*, *Master Opinon*, *Master Carelesse*, *Master Chiverell*, *Master Libertine*, *Master Laodicean*, *Master Temporizer*, *Master Politician*, *Master Outside*, *Master Ambo-dexter*, and *Master Neutrality*, all (my Lord) very indifferent men betwixt us and them Gentle-

men,

Indifferent
Gentlemen

men, Free-holders, of great means, we beseech you (my Lord) to shew us some pittie, that they may bee of the Jurye.

The Judge informed by those worthy *Justices of the Quorum* concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Jury ; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then hee readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called
out,

out, is the *Old man*.

Then saith the Clerke, Goaler, set out *Old-man* to the Barre.

1 Old-man Arraigned.

Then he is brought to the Barre, and commanded to hold up his hand, and his Inditement is read.

Old-man, thou art indited here by the name of *Old-man*, of the Town of *Evahs Temptation*, in the County of *Adams consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou diddest corrupt the whole Nature of Man, body and soul, loading all and every of his Posterity, coming by generation, with the body of Sin, making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions, but

His Inditement

but making him prone to all evil, bringing him captive to imperious Luſts, and ſo cauſing him to live in continual rebellion againſt God, contrary to the peace of our Sovereigne Lord the King, Jeſus Chriſt, his Crowne and Dignity.

What ſayeſt thou to it?

Hee pleades not guilty, and ſo puts himſelf to the Trial.

Evidence.

Then the Cryer calleth for Evidence againſt the Priſoner.

David.

Pſal. 51. 5

Job 25. 4

Iſa. 48.

Then cometh forth *David*, whoſe Evidence is this, *I was ſhapen in iniquity, and in ſinne hath my Mother conceived me.* *Jobs* is this: *He cannot be clean that is born of a woman.* *Iſaiab*, his evidence is, *That all are Tranſgreſſors from the wombe.*

wombe. Saint Pauls Evidence is most clear; for being asked what hee could say? Hee answered (My Lord) this *old-man* hath been the death of very many. I have woful experience of him, a *wretched man* hath he made mee, He took occasion by the Commandement to work all concupiscence in mee, Hee deceived mee, and slew mee, wrought death in mee, so that in my flesh dwelleth no good; but when I would do good, evil is present with mee, so that through him, the good I would do, I cannot, and the evil I hate that I doe; Hee maketh war against the law of my minde, and bringeth mee into captivity to the law of sin. Thus (my Lord) is in me the *Body of Death*, from which I desire to bee delivered; and

G this

St. Pauls.

Rom. 5. 1

Rom. 7. 8,

11. 13. 21.

15, 19, 23.

this is that I can say.

Verdict.

The Evidence being thus clear, the Jury presently, being all agreed, give in their *Verdict*, and being asked what they say of the prisoner at the bar, guilty, or not, they answer guilty.

Then hee asked what hee can say for himself, why sentence should not be pronounced against him?

Old-mans
plea.

Good my Lord, saith hee, I am wrongfully accused, and am made the man I am not, there is no such thing as *Original Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists* (who well enough know all these *Evidences* brought against me) have hitherto, and yet do maintain it, that *sin* cometh by imitation, and not by

Pelagius
and *Ana-*
baptists.

by Propagation, and in-bred pravity. Good my Lord, I beseech you, be good unto me, and cast not away, so poor an *Old-man*: (Good my Lord) for I am at this day 5569. years old.

Then said the Judge, *Old-man*, the Evidence is clear, those thou hast named, are condemned Hereticks; and as for thy years, in respect of which thou cravest pittty, it is pittty thou hast been suffered so long, to do so great, and so general a mischief as these good men do witness against thee.

O my Lord, I beseech you then a Psalm of Mercy.

Old-man, the Law of the King allowes thee not the benefit of the Clergy, for

Rom. 6. 33

The reward of sin is death; This is his Majesties Decree, unchangeable, as the Law of the Medes and Persians.

Object.

Good my Lord, that is meant onely of actual sin, and not of mee.

Answ.

That is not so, for Original sin is sin, and all men know that children dye, that never sinned by imitation, nor actually after the similitude of *Adams* transgression, *And death goeth over all, in as much as all have sinned.* If sin were not in Infants, they could not dye; here therefore thy sentence.

Rom. 5.

The sentence.

Thou (*Old-man*) hast by that name been indited of these Felonies, Outrages, and Murders, and for the same arraigned; thou hast pleaded, Not guilty, and put thy selfe upon

upon the *trial*, and art found guilty; and having nothing justly to say for thy self, this is the Law: Thou shalt be carried back to the place of Execution, and there *bee cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts*, of every one that hath truly put on Christ.

Eph. 4. 22
Col. 3. 5, 9

This sentence pronounced, the Sheriffe is commanded to do Execution, which *Religion* by his *Under Sheriffe Resolution*, seeth thoroughly performed.

The *Executioner* is he that hath put on Christ, *Gal. 5. 24.*

Executioner.

This Prisoner thus proceeded against, the Goaler is commanded to set out *Mistress Heart* to the Bar, who is commanded to hold up her

Mrs. Heart
tryed.

her hand, and then is her Inditement read.

Her in-
ditement.

Rem 2. 5.

Eph 4. 18,
19.

Luke 24.
25.

Mistress *Heart*, thou art here indited by the name of Mistress *Heart of Soul*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *Will* thy man, and hast been so hardened, that thou couldst not repent, and so blinde, that thou becamest past feeling, and hast made men to give themselves over to all lasciviousness, to work all uncleanness, even with greediness, to bee also very slow to beleieve all that the Prophets have spoken; and to be so enraged with choller sometimes, as to runne mercilesly on Innocents to murther them

them, and to cause men most cursedly to depart from the living God. Thou hast been, and art also in confederacy with all, and every evill thought, word, and deed, committed against God and Man. Thou hast been a receptacle of all the abominations of every sin whatsoever, and hast had conference with Satan to lye unto the Holy Ghost, and for greedy gain; at the Devils suggestion, hast set some on work to play the Traitors to the shedding of the innocent blood of our Sovereigne, contrary to the Peace of the King his Crown and Dignity. What sayest thou to this Inditement? Guilty, or not guilty?

Shee answers, Not guilty, and puts her self to the Trial.

G 4

Then

Act. 7. 54.

Mat 5. 4.
& 21. 34.

Ioh. 13

Act. 5. 3.

Ioh. 13. 2

Then the Cryer saith, If any man can give *Evidence* against the Prisoner at the Bar, let him come; for shee stands upon her deliverance, then come in such as can say any thing against her, and first is *Moses*.

Hearts
accusers.

Moses.

Moses what can you say against this prisoner? look upon her, see if you know her.

Pf. 106.32
33.

My Lord, I know her well enough, she made me, and my brother *Aaron* to speak so unadvisedly with our lips by her passion, that we could neither of us be admitted to go into the land of *Canaan*. This I can say of her, *That every imagination of her thought is onely evil continually*, and that naught shee hath been from her

Gen. 6.5.
Gen. 8.21.

her youth up.

Moses having ended , then saith the Judge, Is there any more ?

To whom answer is made Yes(my Lord)there is *Jeremy* the Prophet.

Jeremy the Prophet looke upon the Prisoner , can you say any thing on the behalfe of his Majesty ?

Jeremy.

My Lord , this I can say, *That shee is deceitful above all things, and desperately wicked;* so that no man without Gods special assistance can either finde out her devices, or escape her treacheries.

Ier. 17 9.

And this moreover I know, that shee hath been sent unto and forewarned to wash her self of her wickedness , and yet for all this she doth lodge still ill thoughts in her house.

Ier. 4 14.

Ier. 7. 24.
& 9. 14. &
11. 8, &
13. 10.

Yea (my Lord) shee hath seduced many from God, making them to walk after her evill counsels and imaginations, to their utter destructions. And I am truly informed, that there is ever the place where the enemies of their own foules do work their wickedness and mischiefs.

Psal. 58. 2.

Is there any more *Evidences*?

Yes, my Lord, here is *Ezekiel*.

Ezekiel.

Ezekiel, What can you say?

Ezek. 10.
26. & 30.
33. 1.

My Lord, I can witness thus much; such is her lewdness, that shee followed after Idols, and after Covetousness, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelessly and lawlessly shee carrieth

carrieth her self, that if such lewd companions come not into her, shee will go out, and follow them.

These bee witness'es enow, saith the Judge to condemne her, but is there any other.

Yes my Lord, please you here are more ; here is St. *Matthew*.

St. *Matthew*, What can you say against the Prisoner at the Bar ?

My Lord, I have heard it from the mouth of my *Lord Chief Justice* himself (when I did attend upon him, hee having occasion publickly to speak of her) that *out of the heart do come evil thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil eye, Blasphemy, Pride,*

St. *Matthew*

Mat. 15

St. Mark.
Mark.7.
21, 22, 23.

Pride and Foolishness. All these evils hee witnesseeth to come forth of her house; so that it is evident against her by his honours undoubted testimony, that shee is an harbourer of a company of very bad and unsufferable guests. *St. Marke*, here next me, can witness as much.

It is very true my Lord. Here is an Harlotry indeed (saith the Judge) Jury, if you be agreed give in your Verdict, what say you of this Prisoner? Guilty, or not guilty?

We say, Guilty, my Lord.

Woman, what canst thou say for thy self, that sentence according to Law should not bee pronounced against thee?

Ah, good, my Lord, take pitt y

pitty on mee, a poor weak old woman; these men speak against me the worst that they can, because I would not be ruled by them. They speak of malice my Lord. If I have misdemeaned my selfe any way, it was by this *Old-man* my fathers misleadings. (My Lord) by whom, I thought, that being a woman, I should be wholly guided. But hear mee (good my Lord) I beseech you, let not these mens testimonies cast me away; for I did dwel with as good men, and better than they are, or ever were (my Lord) as other can witness, to my great commendations.

Then saith the Judge, who are these I pray you?

I dwelt (my Lord) with King *David*, with King *Solo-*
mon

Hearts
plea for
her life.

Ps. 101. 1.
1 Chr. 39.
19, 15, 17.

mon, and was in their house held to bee a *perfect Heart*; So was I after accounted in King *Aſa's* house. Yea my Lord, with *Abraham* the Father of the Faithful, was I found *faithful*, and ſuch hath been my credit, that I was well ſpoken of even to God himſelf by good King *Hezekiah*, That all this is true that I ſay, I beſeech you to aſke *Iſaiah* the Prophet, as alſo *Nehe-miah*, and others that have recorded the ſame.

Befides all theſe (bee pleaſed to hear mee, Good my Lord) aſk all the Country people, and they wil with one mouth ſpeak well of mee. They have (ſay they) a good *Heart* towards God, and that ever ſince they were borne, they never found mee ſo wicked

Neh. 9. 8.
II. 38. 3.

Ignorant
people
praiſe
their heart

ked as these witnessles are pleased to speak. I hope therefore (my Lord) that you will be pleased to be good to me, good my Lord pittie a very old aged poor woman, as ever you came of a woman.

Woman, Woman, for the witnessles against thee, they are without exception, and thy own mouth doth condemne thy selfe, in that *first*, thou doest confesse, that thou wouldest not bee ruled by them when these holy men were sent unto thee, and that with special command from his Majesty to see thee reformed. *Again*, that thou doest acknowledge thy self to have been wholly led by the *Old-man*, one now most justly condemned by the Law to be crucified.

The Ind
ges spee
to her.

As

As touching *Dauids* heart,
Solomons heart, *Aſa* his heart,
the faithful heart of *Abra-*
ham, and the upright heart of
Hezekiah, never an one of
theſe was thy ſelf, thou doeſt
lewdly ſeek to deceive by
equivocation, and to beguile
the ſtanders by with thy *tricks*
of *Jeſuitical* couſenage. True
it is, that there is great com-
mendation of an *Heart*, and
the ſame to be an honeſt, and
good heart, an upright heart,
a faithful heart. But woman,
this is the heart ſanctified and
purged by faith in all thoſe
that are born anew of water
and the Holy Ghoſt; but this
is not that which thou art, the
natural and corrupt heart:
Thou art that commendable
heart in name onely, but not
in quality, therefore thy boa-
ſting

Mat. 13.
Luke 18.

The heart
is twofold.

Sanctified

Corrupt.

sting is vain, thy pleading subtilty, verifying *Jeremiahs* evidence of thee, that thou art very deceitful.

As for the vulgar praising of thee, it is through their own self-love, and foolish self-conceit, and their utter ignorance of thee, that maketh them to speak so well of thee. Thou dost therefore but trifle away the time, and trouble the assembly.

As for thine age, it procurereth thee no pitty at all, because thou hast beguiled, undone, and bewitched so many. Thine age should have taught thee better things, but thy obstinacy in wickedness would not suffer thee. Hear therefore thy sentence.

Thou *Mistress Heart* hast been indited by the name of *Mistress*

Sentence
against
Mrs Heart.

Her pu-
nishment

Prov. 4. 23.
Heb. 3. 12.

Mistress *Heart*, of those Fel-
lonies, Murthers, Conspira-
cies and rebellions, and for
the same hast been arraigned:
thou hast pleaded not guilty,
hast put thy self to the trial,
and been found guilty, ha-
ving nothing justly to say for
thy self. This is the law. Thou
shalt bee carried back from
whence thou camest, and
there live condemned to per-
petual imprisonment under
Master *New-man* the Keeper
without Bail or Mainprize.
Goaler take her to thee, look
to the prisoner, and keep this
Heart diligently, and take heed
lest there bee at any time in you
an Heart of Infidelity to depart
from the living God. Mr. *Sheriffe*
Religion, and the *Under*
Sheriffe Resolution, do see
it performed very carefully
and

and speedily according to the sentence given.

After Mistress *Hearts* arraignment, and condemnation, *Wilful Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

Wilful Will, thou art indicted by the name of *Wilful Will*, of the Town of *Free*, and in the County of *Evil*, that thou partaking with *Old-man*, and lewdly living at the bent of Mistress *Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotry Maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of MAN*,
to

Will arraigned.

to raise rebellion, and by force and arms hast often attempted to rush in, and upon his Majesties *Garrison*, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Island*, and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, Guilty, or not guilty?

His answer was, Not guilty (my Lord) and so put himself upon his trial by God and the Country.

Witnesses
called out.

Then were witnesses called out, and the first of them was the Captain of the *Garrison*, which was one Captain *Reason*.

The

The Captain coming before the Judge, was asked what hee could say for the King, against the Prisoner at the Bar?

My Lord, saith hee, by my Sovereignes appointment, I was made Captaine of this Garrison in *Soul*; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under me, and at my command, and not to do what hee himselfe listed.

Captain
Reason.

But hee having conceited himself to bee free, and not under controlement, and being grown *Full*, hee hath by the bewitching of Mistress *Heart*, and her Maids, endeavoured to bear all the sway, treading downe with contempt all my lawful commands,

Reasons
and argu-
ments to
convince

mands. I made many *fortifications* against his violent courses, to restrain his out-roads, lest thereby hee should have made way for his Enemies breaking in upon us, to the danger of the whole Island; but all these fortifications very often he hath defaced, and by the force of strong passions, hee hath born them down before him, without any regard of supreme or subordinate authority whatsoever. He may well (my Lord) be called *Wilful Will*, for except he be more under subjection, neither I his Captaine, nor ever an Officer in the whole band, will bee obeyed, yea, assuredly (my Lord) if hee be not curbed, the whole Town of *Soul* will bee overthrown, and all the Island
fall

fall into the Enemies hand ,
to the great dishonour of his
Majesty. And this is that
which I have, for the present,
to say. My officers, if it please
your Lordship to have them
called, can say very much a-
gainst him.

Then saith the Clerk, Cry-
er , call in Captain *Reason*
Lieutenant.

Whats his name, saith the
Cryer ?

Hee is saith the Clerk, cal-
led *Discourse*.

Lieutenant *Discourse*, come
into the Court, *Vous aves* the
Lieutenant.

The Lieu-
tenant his
witness.

Lieutenant, what can you
say touching this *Wilful Will*,
the prisoner at the Bar ?

My Lord , my Captaine
and I have had many occasi-
ons of much conference up-
on

on every serious business, into which this Prisoner hath often intruded himself, and thereby hath greatly hindred our designments. For say wee what wee could, hee would have all things go after his pleasure, and only to satisfie the lust of Mistress *Heart*, and some of her drabs, on whom hee hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to deny them any thing.

Our *Ancient* (my Lord) can further inform you.

How call you him, saith the Judge?

Hee is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court

Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Bar?

The Ancient his witness.

My Lord, when I bare my colours of a *holy conversation*, and displaied the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome, to rend and tear them; and this not only within our selves, but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent disposition, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine only, but to the whole *Band* of good qualities, gifts, and graces in the Town of *Soul*.

So heady he is, and so per-

H versfly

versly bent to his owne will, that hee never regardeth for the present what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to hear them: Here they stand by me.

What doe you call them, saith the Judge? My Lord, saith the *Ancient*, the one is, Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very serviceable for good government. Sergeant *Unity*, come in, What can you say of this Prisoner?

Sergeant
Unities
witness.

My Lord, when all the whole Band lovingly, as one man, were obedient in all things, he upon every least discontent did Mutiny, and endeavoured to set us at odds one against another.

another. He hath adhered to
secret Conspiracies of inbred
Corruptions; yea, and hath
not been only found to fa-
vour, but also to stand for,
and to grace our open ene-
mies, even Satans suggesti-
ons, and the pomps and vani-
ties of this wicked world; to
whom he hath bin so service-
able, as if he had been a prest
Souldier for them, forgetting
his Faith and Allegiance to
his owne Sovereigne. If hee
be not (my Lord) suppres-
sed, hee will at the length be
our utter overthrow. My fel-
low, Sergeant *Order*, can say
more.

Sergeant *Order*, What is
that you have to witness a-
gainst the Prisoner?

My Lord, whensoever he
commeth out of that lewd

Sergeant
Orders
witness.

Harlots house, *Mistris Hearts*, and from among her young Strumpets, he is so enraged, as hee behaveth himselfe more like a savage beast than a man : all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitful Companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himself he is ill enough, but these (my Lord) make him uncapable of good Counsel, or of the best advice that our Captaine can give him.

Compa-
nions to
Wilful
Will.

Where are , saith the Judge, these fellows, why were they not apprehended and

and brought in hither with him?

My Lord, as soon as hee was attached & brought under authority, they both presently fled; Our Captain *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst never appear with him, but when they knew him to be wholly bent to his owne will, and when they *were* very sure *our* Captain had not strength enough with him to *withstand* them, otherwise they would keep close & not apparently be seen to countenance him. If order might bee taken for apprehending of these, there would be some hope of better government in this prisoner, if he hap to bee released.

Upon this the Judge gave order to Master *Sheriffe*, to his *Under Sheriffe*, and to all the Justices of the Bench for the speedy apprehending of these two lewd & rebellious companions. Then the Cryer was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending, presently appeared.

Corporal
Disci-
plines wit-
nesse.

The Corporal being at the Barre, it was demanded of him what hee could say more than had been spoken?

My Lord, saith he, though very much hath bin spoken, and that most truly against him, yet have I more to say than hitherto hath been spoken by any of them. It is well known,

knowne, my Lord, to the whole *Corps de Garde*, how unruly hee hath beene after the setting of the watch, such conceit hee hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten such liberty, that hee could never endure to bee disciplined, our armes he hath taken, and made them often unserviceable.

Our *Powder* of holy affections hee hath damped, the *Match* of fervency of spirit he hath put out: the *small shot* of Spiritual ejaculations hee so stopped as in time of need they would not go off; of the *Sword of the Spirit*, the Word of God, he quite took away the edge: he brake the *Helmet* of *salvation*, bruised the *Brest-*

Will is a great hinderance of spiritual warfare.

plate of Righteousness, the *Shield* of Faith he cast away, and unloosed the *Girdle* of verity. The *points* of all the *pikes* of divine threats by presumption he so brake off, as they had no force to prick the *Heart*. He would (after the Watch was set) of himselfe without the Word goe the round, and divers times meeting the *Gentlemen of the round*, holy *Meditations*, and divine *Motions*, he would stop their passages, and turn them back again. And not seldome hath he fallen upon the *Centinels*, quick apprehensions, and put out their eies, so as *they could* not, if the *enemies* had approached, have discerned them. My Lord, by his wilful unru- linefs, & by his obstinate Ma- sterfulness, he hath often in-
dangered

dangered the whole *Island of Man*, the lower part called *Corps*, and the higher called *Soule*, and in a manner delivered them into the enemies hand. For the common *Souldiers*, the powers & faculties of both are too often sway-
ed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captaine, hee will surely at the length yeeld this his Majesties right into the hands of Forraigne powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the Mount of *GODS* mercies, hoping only upon his
H 5 help

help to make a breach therein, and entring to cast us out, wee therefore beseech your Lordship to have justice against him.

Then saith the Judge, you ask but right, and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Jury, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in, what think you of the prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Judge turneth his speech to the prisoner, *Wilfull Will*, thou hast heard what all these have witnessed against thee, what canst thou now say
for

for thy self, why the sentence of Death should not now be pronounced against thee :

My Lord, I am a Gentleman free borne, and ever like a Gentleman brought up in liberty. And though I was in some sort to bee ordered by Captaine *Reason*; yet I ever held my self his equal, and stood upon my freedome of chusing or refusing, or of suspending the action. Hee had no authority to enforce mee further than it pleased my self. I have always been a free man (my Lord) from servile obedience to any man, and owe subjection to none but only to my Soveraigne. I cannot deny but that Captaine *Reason* hath offered daily to advise mee, and I have not ever wholly rejected his coun-

Will
speaks to
the Judge

counsell : If you have at any time miſcarried , it was through the lewd Miſtreſſe *Hearts* deceiveableneſſe, and the violence of theſe her paſſionate affections miſ-leading me, for want of deliberation before I either chuſed or reſuſed the thing objected before me.

I doe here (my Lord) ingeniouſly confeſs the truth of all that which theſe Witneſſes have ſpoken againſt mee , for which I heartily crave pardon.

I alſo do freely acknowledg that I ſtood too much upon my birth and gentry, as too many at this day doe, having never a good quality beſides to brag or boalt of. I took it for granted , that my gentry ſtood in idleneſſ, pleaſurable

Abuſe of
birth and
Gentry.

surable delights, Hawking, Hunting, and haunting Taverns, drinking of Healths, whiffing the Tobacco-pipe, putting on of new and variety of fashions, in Hat and in Hair, in Cloathes and in Shoo-ties, in Bootes and in Spurres, in Boasting and Bragging, in Cracking of Oathes, in big looks, great words, and in some out-bearing gestures, the formes of Gentry : which I verily suppose should sufficiently of it self have borne me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonnesse in Mistress *Hearts* house, through which I was brought into all these rebellious disorders, for which I justly deserved my Soveraignes indig-

indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pittie upon me.

Judges
speech to
Will.

Wilfull Will, I am sorry that thy deserts are no better, being so well borne, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vaine mistake, and foule abuse of the conceit of Gentry, which consists of noblenesse of spirit, honourable endowments of mind, praise-worthy qualities, and serviceable employments for the King and Country; and not in such base conditions as thou hast named unfitting altogether true Gentry, being indeed the fruits either of degenerating spirits from the worth of their Ancestors, or the property of new upstarts,
never

True Gen-
try what?

never having had the right breeding of true Gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and mayest doe his Majesty good service hereafter, thy deserved sentence shall bee deferred off, till his Majesties pleasure bee further knowne concerning thee: yet in the mean space, thou art to be bound to thy good behaviour, and be carried back againe, to remaine under the custody of Master *New-man*. Goaler, take him to thee, and see him forth coming whensoever he shall be called for.

Then said he, I humbly thank your Lordship, and so bowing himself to the Bench,

Bench, hee is carried away from the Barre, to the place from whence he came, to remaine Prisoner untill he should bee releas-
fed.

After he was removed, the Goaler was commanded to set Mistresse *Hearts* Maids to the Barre. But upon deliberation they were sent to Ward againe unto another time. The reason was, for that two great *Traytours* and *Rebells*, chief amongst the Damned crue, were presently to bee arraigned, which would take up the allotted time before the Court should break up, and the Bench arise.

two Ca-
tal fins.

These two were *Corvetous-
nesse* and *Idolatry*, Capitall
Theeves, pestilent mis-
chievous

chievous againſt God, his
Worſhip and Service, againſt
the Church, and againſt the
Common-weale.

Covetouſneſs was joyned
with Idolatry, becauſe hee is
alſo called Idolatry. Now all
other Priſoners removed, &
the *Judge* with the *Bench* rea-
dy for theſe, the *Clerk* wil-
leth the *Cryer* to command
the *Goaler* to ſet *Covetouſneſs*
to the Bar, which the *Goaler*
doth forth-with.

Then ſaith hee unto him,
Covetouſneſs, hold up thy
hand, and hear thy Indite-
ment.

Covetouſneſs, thou art
here indited by the name of
Covetouſneſs, in the Towne
of *Want*, in the County of
Never-full, that from the day
of thy firſt being thou haſt
been

Col. 3. 5

Covetouſ-
neſs tryed.His In-
ditement.

1 Tim. 6.
10.

Mich. 2. 2

been the root of all evil, having made some to play the Theeves, others to commit Treason against our Sovereigne Lord the King, others to Murther Innocents for their inheritance. Thou art also here indited for Bribery, extortion, oppression, usury, injustice, couſenage, unmercifulness, and a multitude of outrageous Villanies: besides thy hindring men in holy duties and means of Salvation, forcing them head-long to their destruction, contrary to the peace of our Sovereigne Lord the King, his Crowne and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth, Not guilty
(my Lord) and so hee puts
him-

himself upon the trial.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his Witnesses.

The first evidence against him is repentance.

Repentance, what can you say?

My Lord, since the Prisoner was committed to prison, and put into *Ward*, some of my Witnesses are dead, as *Achan*, *Ahab*, and *Judas*.

Then saith the Judge, look the Records *Clerk*, and read them.

My Lord, I read here that *Achan* confessed, that by *Covetousness* hee was moved to look upon a wedge of Gold, and so coveting, stole it, and with it a Babylonish garment, to the death and destruction

What evil Covetousness hath done, Josh. 7.

1 Kin. 21.

struction of him and all his, also I here find, how through *Covetousness Ahab* longed for poor *Naboths* Vineyard, and so eagerly, as hee fell sick for it, because he could not have his will. But *Fezabel* procured by his leave and liking the death of *Naboth* and his sons, and so got possession of the Vine-yard. Moreover, I finde here, that *Judas* confessed how hee betrayed the innocent bloud of our *Saviour* through *Covetousness*, & desire of money. This is all the Confession, my Lord, in the *Records*.

Then the Judge willeth the *Constable* and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you

you against this Prisoner at the Bar.

My Lord, when we went to make search for him, he hid himselfe so close, as we had much adoe at first to finde him in Mistris *Hearts* house; who had almost perswaded us that he had not been there, until I learned it from *David* the man of God, whom I had found petitioning the *Lord Chief Justice* for a warrant of the good behaviour against the *Covetousness* of the Heart. Then thought I *certainly* hee is here in this house: for if *David* feared to have him in his heart, that gave so many millions of gold & silver, 3300. Cartload of *Treasure* for the building of the Temple, can I think him not to bee here? I sought therefore diligently
my

It troubles
and dar-
kens the
under-
standing.

David
care to
prevent
covetous-
nesse,
Psal. 119
36.

Without
diligent
search, it
is hard to
finde out
our Co-
vetousnesse.

my Lord, and found him, but before I could attach him, he was got into a darke corner, and attempted to blow out my Candle-light, and to have escaped me. But I and my Company took such diligent heed to him, as he could not get from us: yet before wee could binde him, and bring him away, hee endeavoured to mischieve as many as came neer him, and would by no means obey my Warrant, as the rest here, my Lord can tell if you please to hear them. Then began every one of them to speak.

Cares
complaint.

Care complained, that he had almost choaked him with the world and worldly busineses, so as hee had no leasure to minde heavenly things.

Clearing

Clearing accused him that he had so undermined his understanding at unawares; as almost hee had broken the neck of his good name and reputation, of his Profession and Religion.

Clearing
accuseth
him.

Indignation complained, that hee had well nigh lost his life by him: for whereas before hee could not behold Sinne, but with an holy anger; now profit of Sinne, through this cursed Covetousnesse; made him look cheerfully upon it, and heartily welcome it for profits sake.

Indigna-
tion com-
plaineth.

Fear complaineth, that he did bewitch him: for said hee, whereas before I was tender-hearted, and trembled at Gods Word, desire of gaine made me loath to lose my

Feare
speaketh
against
him.

my commodity, though I got it with Sin.

Vehement
deſire hurt
by him.

Vehement deſire did greatly complaine of his violent ſetting upon him, to make him eager after earthly things, ſo as he could hardly take any reſt.

Zeal blun-
ted.

Zeale complained, that he ſtruck himſelfe hard upon the head, as the blow made him in hope of gaine, almoſt without ſence of Gods glory, which before he preferred above all things in the world.

Revenge
made
weak.

Laſtly, *Revenge* complained that the Priſoner had attempted to murder him, and ſo wounded him, as whereas before he could maſter Sin, now he was growne ſo weak, as any gainfull ſin was able to maſter him, and
to

to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their Country; *Master Church*, *Master Commonweal*, *Master Household*, *Master Neighbourhood*, and *Master Good-work*, who having answered to their names, they give in evidence one by one.

Master Church, what can you say against the Prisoner at the Bar?

My Lord, I am not able to reckon the particular mischiefs hee hath done against me. There falleth never a Benefice of any reasonable value, but hee sets many to
I run

Other
witnesses
produce

Master Church
his witness.

run and ride after it, and to offer largely for it, and maketh some *Patrons* Theeves, and to admit many an *Ignoramus* into the charge and cure of Souls; and many a Minister to be a perjured Simonist before God. He maketh not a few to heap up means, not onely for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flocks, and to seek after their fleeces, to care to bee rich, and to follow so after the world, as that either they give over to preach, or do make them preach at home very idly, seldome and unprofitably, though abroad either for their hire, or applaudity more diligently and commendably.

When

When people come to Church (my Lord) hee marreth their devotion, and halleth their soules out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesse, and to be going some journey, to bee at some Market or Fair, to bee counting their debts, following their debtors, reckoning up their loan upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts whilest their bodies are in Church.

When people come from the Church, he choaketh the seed of Gods Word, that it thriveth in very few, and of these few, it is more in talke

People
hindred
by Cove
vetousne
in the
Church.

Mat. 13.
People
hindred
coming
out of the
Church.

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the week dayes.

Much more (my Lord) I have to say, but I am loath to be too tedious.

You Master *Church* have spoken sufficiently and enough to condemn him.

Call Master *Commonweal*.

Master *Commonweal*, what can you say on the Kings behalf against the Prisoner at the Bar?

My Lord, this man hath entred so far into all busi-
nesses,

Master
Common
weal his
accusari-
ons.

nesses, as hee hath almost utterly undone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. Hee hath monopolized commodities into his hands, inhanced the prizes of things, to the great grievance of the Kings Subjects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by Bribery, by making many Lawyers plead more for Fees, than honestly, for the equity of the cause, by delaying the cause, by removing it from one Court to another, till men bee undone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wills
 Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call *Master Household*.

Master Household, what can you say concerning the Prisoner ?

Mr Household his
 answer.

My Lord, this wicked *Covetousness* keeps holy exercises out of private houses; hee will not let Parents have any time to instruct their children, hee maketh Masters use their servants more like beasts than men, they are so wholly imployed in worldly busineses; as for their soules there is no care taken, but they are left to live as soulless men. Hee causeth niggardly house-keeping, and over labouring of servants. He
 breedeth

breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea between men and their wives in their Family, to the great griefe, and ill examples of their children and servants.

Yea (my Lord) hee hath made children to be cruel to their Parents, brethren and sisters to hate one another, neer of kindred and blood to go to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witness this, that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many wayes he

Cruelty
of Cove-
tousness.

hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood*.

Friend, What is it that you can say touching this prisoner?

My Lord, this unhappy man hath altogether disunited mens affections, so as in our Town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banish'd all friendly society; every man is so now for himself, as he neglecteth his neighbour almost

Master
Neighbour-
hood
his witness

almost wholly. Hee maketh them trespass one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost utterly undone by him. For (my Lord) we were a company of very good neighbours till hee became *Landlord*: Here dwelt *Amity, Kindness, Gentleness, Love, Peace, Charity, Patience, Goodness, Ready good will, Forgetfulness of wrongs, Sociableness, Good turns, and Joy*, but most unjustly by his cruelty, and wrong dealing hee hath displaced them, and brought (my Lord) a company of infernal

Good
neigh-
bours and
peaceable.

Gal. 5.

Ill neigh-
bours and
very un-
quiet.

Rom. 2.

1 Tim. 3.

The best
kindnesses
of the Co-
vetous.

No harm.
the best
man a-
mong the
Governers.

fernal spirits, for so I thinke
I may without offence call
them, which are these : *Ha-
tred, Malice, Envy, VVrath,
Anger, Churlishness, Discord,
Niggardlinesse, Sturdiness,
Strife, Debate, Variance, Emu-
lation, Sedition, Wrangling,
Fraud, Deceit, Malignity, De-
spight, unnaturalness, Implac-
cableness, Unthankfulness,
Fierceness, Highmindedness,
Self-love, Make-bate, and Un-
mercifulness.* The best that
hee brings in (my Lord) are
*Costless Complements, Faire
Speech, How do you do, Good-
morrow, Good-even, Glad to see
you well, word-welcome, Will you
drinke, Farewel, Yours to com-
mand, and such like; also one
Little-good, with another cal-
led Soon-lest, and amongst
these No-harm, is greatly
com-*

commended, but never a *Good man* amongst them, much less any *Too good* to be found in the Parish, except more in name than in deed. And this is that which I have to say my Lord, at this time
 Call out Master *Good-work*.

Master *Good work*, What can you say touching the Prisoner?

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complaine than I have; for he hath endeavoured to his utmost to root me out, and all my posterity, *Bounty, Liberality, and Hospitality*.

My Lord, we by reason of him, daily stand in fear of our lives; all the Country cryeth

Mr. Good-work his accusation

Covetousness an enemy to good works.

crieth out of him in their love to us who well know how often hee hath attempted to murther us.

He hath put out of joynt both the armes of my Son *Bounty*, and almost broken the back of my Sonne *Liberality*, that hee hardly at any time goeth upright, and all know this, that hee hath violently set upon my Son *Hospitality*, and forced him out of doors, and in his stead hath let in *Pride of apparel*, *Sumptuous building*, *Affectation of vain Titles*, whom hee hath made to shut the doors, perswading them that to maintain their state, they must increase their revenues, by new purchases, by racking of rents, by inhancing their fines, and incomes, all little e-
nough

nough to uphold their outward state, and vain pompe abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made; My Lord, here is onely one man more, poor *Poverty*, brought hither by authority to give Evidence, may it please you hear him.

Call in *Poverty*.

Poverty. What canst thou say against this Prisoner at the Bar?

Good my Lord, I have reason to curse the day that ever I knew him, and hee onely it is that hath brought mee to this poor state.

Poverty
his grievous complaint against Countess.

The Co-
vetous are
unmerci-
ful in
seeking
their own
gain.

I was a man of some credit, my neighbours well know, till I had to do with him, who would lend mee nothing but upon Usury, and that upon great bonds and morgage of lands; and so greedy a Wolf was hee upon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my self in an irrecoverable Consumption. Sometimes too to keep day with him, I was inforced either to buy for time, or else to sell something out of hand to make ready monies; either of which was as bad, or worse than

than the biting of Usury, for when *William Greedy* a brother of his, or also *Gain* his Cousin perceived my need, Oh how did he in selling for time extort from mee, and in buying for ready money press mee! So that to escape a whirle-pool, I fell into devouring gulfs, and thus hee undid mee.

And being not therewith content (wo unto him) when I became Tenant (my Lord) who was before a good *Freeholder*, he put into our *Landlords* heart to depopulate our whole Parish of *Wealth*, (for so it was called) and there instead of many honest inhabitants and good housekeepers, hee set a Shepherd and his Curre to feed his flocks. This also is hee (my Lord)

It depopulateth
Parishes.

Lord) that maketh men of fair lands (which might live well on their own revenues and demeanes) to take Farms into their hands, and to drive out such as had been merciful relievers of their poor neighbours. In our poor estate we have sought to him for reliefe, but instead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing wil he do for us, but what by Law he is enforced unto, though he keep his Church, and can sometime also talk of Religion. Hee beggers all of us (my Lord) on work hee will not set us, and yet will not suffer us to seek abroad for reliefe. Hee never seeth us, but his heart riseth against us. Hee rather will

Covetous
will give
nothing
but by
Law.

will adventure his own damnation, than part with one penny, except it bee to go gay, to buy and purchase for him and his. Yea (my Lord) that all may know his merciless cruelty. When we have wanted reliefe, and begged of him, he hath counselled us to shift for our selves, and steal out of the stacks of Corn in gleaning time for bread, to break hedges, to steal wood or coal in the night to make us fires, to pluck sheep, or sheer off their wooll for cloathing, to rob Orchards for fruit, to steal Geese, Hens, Ducks, Pigs, and Sheep, for flesh meat, to cousten men that set us on work, and to make us poor people hateful to God and man. For hee careth
not

Covetous-
ness pro-
voketh to
Theft.

not (my Lord) so as he may not be charged any way what wee do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if we of meer extream need do amiss, that will cry out against us and pursue us to death. This hath ever been his course hitherto (my Lord) consider rightly of us, and pittie our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pittied : *Fury* you have heard the *Evidence* of all, what say you of the Prisoner at the Bar, Is hee guilty, or not guilty ?

Fury, Guilty my Lord.

Covetousness, Thou hast heard what all these witnesses have laid to thy charge, and

and spoken against thee, what canst thou say for thy selfe, why sentence upon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to hear mee: And first touching this impatient, ingrateful out-crying fellow *Poverty*; it was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth, Carelesness, Prodigality, Goodfellowship, Go gay, Good chear, Wantonness, Improvidence, Little worke, and Many mouthes*, which (my Lord) cast him into a Consumption, and like Canker-worms consumed him quickly. I confesse hee came to me often to borrow, but when I saw his vain courses of expence,

Covetous-
ness plea
against
Poverty.

What
makes
men poor.

Excuses of
the Cove-
tous in
lending.

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with tears in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him, and his estate from ruine, if I would do him that kindness to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, onely I took good security, because I perceived him to bee wasteful. Advantage I never took, but onely when I saw that hee was an idle fellow and careless, and would never keep day, then I would only threaten him to terrifie him (my Lord) and if he then brought any kindness to my wife, it is more than

than I know of, and more than I desire of him.

Sometimes he would offer to sell me the land morgaged to mee, when hee could not pay, and told mee that of necessity he must sell it, and if I would not, another should buy it. Then I thought my selfe as worthy to have it as any other in all reason.

In buying

For my threatning of him and his company, when they went a begging: True it is because I saw, that as they had consumed themselves, they thought to relye on me, and so in like sort have eaten me up too; for idly had they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong mee
(my

In not giving.

(my Lord) for it was their *Love to live idly*, and their *Pinching necessity*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

In depopulating
TOWNS.

Touching their *Landlords* depopulating of the *Town of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my Kinsman, Sir *Worldly wise* when hee saw how some by suits of Law, others by drunkenness and riot, others by pride and idleness did waste their estates, so as they were neither able to till their land, nor to stock their grounds, hee bought their estates, one after another, and so left them to buy or hire for themselves elsewhere. And when thus they had removed them-

themselves, hee sought the welfare of the *Commonweal*, which was to hold up cloathing (my Lord) the chiefeſt means here to ſet the poor on work, which cannot bee without Wooll, and Wooll cannot be had without flocks of ſheep.

Pretence
of publick
good.

If this worthy Knight, and good Commonwealths man took any advice of mee, it was for publick good. Good my Lord, conſider that *Pover-ty* is impatient, ever complaining, and very unthankful to his beſt friends, if they do not alwayes ſupply his wants.

You know this (my Lord) to be true, and all the Worſhipful Juſtices of the Bench.

Touching *Maſter Church* his accuſation; unworthily doth hee lay the faults on me
for

His an-
ſwer to
Maſter
Church.

What
makes Mi-
niſters to
run ſo for
livings.

for when any do ride poſt ſo
for Benefices when they bee
fallen, they are ſet on (my
Lord) by *Perking Pride*,
ſometime by *Neighbour-need*,
and all of them by *Maſter*
Haste, to get the living, and
by *Maſter Feare* to come
ſhort of it. It was never I that
made them offer ſuch ſums
of monies to Patrons (for
it is my manner to adviſe my
friends to be ever ſparing of
their purſes) but it was their
over forward friend, *Maſter*
Hope to prevail, that counſel-
led them to make ſuch pro-
fers.

Who
makes Mi-
niſters ſo
negligent.

I am not (my Lord) the
cauſe of any Miniſters negli-
gence in his *Function*, but a
couple of baſe loytering fel-
lows dwelling with ſuch Mi-
niſters, commonly called (my
Lord)

Lord) the Parsons men *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not under those that bee painfull Ministers (my Lord) the fault is not through mee, but the fault is in *in-bred Ignorance, Dulness, Old-man, Mistress Heart, and Wilful Will* her man, and *Maids* hating to bee reformed, *Dislike of Teachers* either for the person or Doctrine. *Want of love of the Truth, Contentedness to live and dye in Ignorance*, and the very *Devil himself* (my Lord) their utter enemy. These ought to bear the blame (my Lord) and not I.

For Master *Common-weal* (my Lord) I marvel that hee should thus abuse
K me,

Who hinders people from profiting under the word.

Psal. 50.
1 King. 2.
Josh 6.
Mat. 13.

Answer to
Common-
weal.

mee, and wrong mee, for (my Lord) hee knows well, that I have many wayes enriched such as belong unto him; his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to bee counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now bee questioned for my life?

Answer to
Household.

Concerning Mr. *Household*, he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling Corn and Cattel,

Cattel, how to let and set, and hire grounds to graze and fat cattel, and (my Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse mee to your Lordship. He had never gotten up to have maintained so great a Family, but by mee. I raised his Father from a base Cottage to be a Free-holder, and so himself to bee Master of a great Family and household. If any such evils have happened under him, as hee complaineth of, let him accuse *Unnaturalness, Impatience, Unruly Passions*, and such like make-bates, and withall the *Suggestions of Satan*, which do set men on such mischiefs, and not mee (my Lord.)

For Master *Neighbourhood*,

K 2

hee

What makes debate in a Family.

Answer to Neighbourhood

Bad Soci-
ety.

hee may of all other be ashamed to accuse me so, because hee hath lived much better, and nothing worse by mee (my Lord) for I caused to bee removed from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, *Waste, Ryot, Prodigality, Drunkenness, Gluttony, Idleness, Carelessness, Needless-Expence*, and a rout of very Rascals, with reverence bee it spoken (my Lord) I taught him, and all such as hee is, a better way to live, and a more thriving course, to look diligently to their estates, and to take good courses, to save, to get, and to increase their meanes. As
first

first having abandoned such lewd company before named, in the next place I advised them to put away their bad men-servants, *Slack* and *Slothful*, *Careless* and *Wastefull*, *Gor-belly* and *Tosspot*, *Weak* and *Way-ward*, *Love-bed* and *Drowsie*, *Light-finger* and *Lurching*, *Gamester* and *Goe gay*, *Slip-string* and *Wanderer*, *Scape-thrift* and *Spendall*, and such like unprofitable Hindes. And

Bad Men-servants.

withall to rid themselves in like manner, of all their bad Maide-servants, such as these. *Pranker* and *Prattle*, *Wanton* and *Love-sicke*, *Steepy* and *Slugge*, *Sweet-lip* and *Dainty*, *Gadding* and *Forgetfull*, *Green-sicknesse* and *Tender*, *Drivell* and *Slut*, also and above all the

Bad Maid-servants.

Chare-women, and her daughters *Pocketing* and *Filch*, with all their fellows.

And instead of these (my Lord) I commended unto them a company of Men-servants worth entertainment, all one mans children, the sons of mine honest Neighbour *Good husbandry*; as *Care*, and *Fore-cast*, *Make-haste*, and *Wary*, *Thrifty*, and *Pinch*, *Advantage* and *Hold-fast*, *Cunning*, and *Catch*, *Watchful* and *Toylsome*, *Homely-fare*, and *Mean-clad*, *Clouted shooe* and *Patch*, *Up betimes* and *Labour*, *Last up* and *Trusty*, *Getting*, and *lock-fast*, *Spend little*, and *Get much*, *Take time*, and *Lose nought*, *Debtless*, and *Gain*, with such other profitable servants.

And because I knew that
Maid

Thrifty
man ser-
vants.

Maid-servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good housewifery*, as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely* up, *Healthful* and *Chaste*, *Ever doing*, and *Silent*, *Witty* and *Pliant*, with other of the like nature, helpful to uphold a mans estate. By which good counsel of mine (my Lord) *Neighbourhood* liveth now richly, and not beggerly, *Need* knocks not daily at his door, either to beg or borrow, as he was wont to do.

Concerning the last man *Master Good-worke*, hee hath least cause of all other to complain; for that same which hee pleaseth to call in mee *Oppression*, *Usury*, *Extortion*,

Profitable
Maids.

Answer:
Good.
work.

on, and what not, have built many a faire *Almes-house*, many a goodly *Hospital* in the Land (my Lord) and have also given by *Will*, many a large legacie to the poore, and much to publick uses.

Covetous-
ness a Ro-
man Ca-
tholick.

My Lord, when I was a *Roman Catholicke* in our Fore-fathers dayes, none was then in more grace and favour with all the *Clergy* than my selfe. By mee the holy Father the Pope greatly increased his Treasury, by my Counsels the *Pre-lates* gat up to such an infinite wealth, and to such glorious Dignities; by mee (they making Religion a cloak for mee to put on) they got such stately houses for their dwellings, and for the

the variety of their orders,
built in the best places of e-
very Nation, and such year-
ly Revenues as did exceed
for their certaine mainte-
nance.

Good my Lord, let it please
your Lordship to think bet-
ter of me, than these men pro-
cured for witnessers have been
suggested, for falsely have
they spoken against mee.
Good my Lord, good my
Lord, do mee right I beseech
you.

Stand up, stand up Fellow,
I have heard with patience
these thy verbal Apologies;
thy subtile shifts to acquit
thy selfe, thy faire shewes
to winne thee credit, if it
were possible thereby to
procure thine own release;
But know, that yet for all

Judges
Speech.

that thou hast said the inditement against thee standeth firm, and the Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen, Justices of this County, likewise affirm.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you bee a righteous Judge, hear me, but this once more.

What hast thou to say yet for thy self?

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousness*, as all this while my Adversaries have born your Lordship in hand.

Then

Covetousness would finde an error in the inditement

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerke called *Experience*, brought it forth and read it; in which his name was found to bee *Covetousness*, and that by the witnessses of his neighbours, to whom he was very well known.

Fellow, saith the Judge, why dost thou deny thy name?

My Lord, I do not deny it, for my name is *Thrift*, but when I got up some wealth, the envy of my neighbours gave mee this other nickname; and so common it grew, by their so often calling mee, as I lost my other name among them. But there are divers of my honest neighbours which love mee, and are glad of my welfare,

they

The Co-
vetous w
be only
held
thrifty.

they have told mee, that my name formerly was *Thrift*, and they do assure mee that I am untruely called *Covetousnesse*.

Then saith the Judge, who bee these, and what are their names ?

Who they be that call Covetousness only Thrift.

My Lord, one is *Master Fair-speech*, a loving kinde man; and another is *Master Soothing* his kinsman, both of them my familiar friends, whom I have often invited and welcomed to my house. Also many other of my good neighbours do affirme as much to mee, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *fear-man*, *Faint-heart*, *Loath to offend*, *Claw-back*, and *Fawning*; for though some of these bee but poor men, yet

I have ever known them all to bee so honest, that they have hated to flatter mee. There are besides these (my Lord) other very substantial Gentlemen, as *Master Lucre*, *Master Bribery*, *Master Oppression*, *Master Hard-dealing*, *Master-Scrape-good*, *Master Niggard*, *Master Pinch-poore*, *Master Extortion*, *Master Base-minde*, *Master Chub-rich*, *Master Usury*, *Master Hard-heart*, *Master Love-good*, *Master Suck-in-gaine*, and *Master Gripe-hard*: All these (my Lord) and other moe of my good friends, have much marvelled, that I would suffer my selfe to bee so falsely called *Covetousnesse* by these my Accusers, my ever hatefull and malicious

Enemies
to Cove-
tousness.

What the
Covetous
may do.

ous enemies, such as is *Master Pitty*, *Master Reliefe*, *Master Liberality*, *Master Bounty*, *Master Hospitality*, with certaine lewd companions, such as *Careless*, and *Wasteful*, *Pride*, and *Prodigality*, *Idle*, and *Belliehear*, with the like haters of my thriving, and provident courses; For I have heard some Preachers say, that hee which provideth not for his Family, is worse than an Infidel, and I would be loath to bee held such an one, that am a Christian man. And (my Lord) if it please you to hear me, and also to beleieve me, I have ever hated Covetousness, for I keep my Church, I say daily my prayers, and now and then, as I may attend it, I hear Preachers, yea such as bee held of the nicer cut, ever

ever rayling against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it hapened that I reserved out of them any Tithes, it was then upon my Chaplains thankfulness, and onely upon an honest composition. I have given almes now and then, I have not been altogether so straight handed to the poor, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffs* told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have been any whit sparing, it was onely wariness to avoid Riot, Excess, Drunkenness, and Gluttony,

Goverour
ness hath
fair pre-
tences.

tony, which every honest man hateth. If the poore (so many as came) were not all relieved, it was for that I saw beggers to increase thereby, and so I may do more harme than good by my almes; for while some came from farre, for an almes, or a penny, they might have earned at home in that time perhaps twopence, yea a groat sometimes, making their going and coming a whole dayes labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great paines taking, for present, and for future maintenance of my self, my wife, and children after mee, and I meant withall, when I dyed, to have given something to the Church, something to the poore, and

a reward to a Preacher, to preach my Funeral Sermon, and somewhat more, perhaps, to other good uses.

Good my Lord, I beseech you consider of mee, I have ever had a good minde to wrong no man, but onely have striven carefully and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will onely prove mee to bee *Thrift* (which is my right name) and not *Covetousness*: It hath been my ill happe, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list,

The Covetous will
justifie
themselves

list, at their own prizes; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I onely sit to judge, and not to be thy accuser, I could tell thee; *first*, that those thou hast before named, to prove thee to be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like thy selfe; And therefore their witness is nothing worth: *Next*, that all thou hast alledged concerning thy Religion, thy almes-deeds, thy house-keeping, and the

One may
be cov-
etous, and
yet do
many
commend-
able things

the rest, do not clear thee of *Covetousness*; for the Scribes and Pharisees would pay Tythes, fast weekly, make many and long prayers, yea they heard *John Baptist*, a se- vere Reprover of sin, and Christ Jesus too, who sharply reprehended them: They would give almes, adorn Sepulchres, and do many things which thou dost come far short of, and yet were they very covetous. The young man that came to Christ, and stood upon his wel-doing to- wards all men, and that from his youth up; yet was hee a Mamonist, and trusted in his riches. There were certaine Jewes as one Prophet telleth us, who would hear Ser- mons, seem to delight there- in, shew love to their Tea- chers

Mat. 6.
Mat. 23.

Luk. 16.
14.

Mat. 29.
Mark. 10.
24.

Ezek. 33.
30, 32.

chers in word, and speak to others to go and hear them, yet their hearts followed after their covetousness. In a word, the carriage of thy own speech uttered in thy owne praises, favoureth strongly of Covetousness. But as I said, I will not bee both an Accuser, and thy Judge: Wee will heare witnesses for the King in this point also; Call in witnesses.

Then the Clerke willeth the Cryer to call in one *Master Prooffe*, and one *Master Signes*.

Master Prooffe, and *Master Signes* come into the Court, to give Evidence against the Prisoner at the Barre, or else you forfeit your Recognizances, *Vous Aves Master Prooffe*

Proof, and Master Signes.

Master Proefe stand up to the Bar, that my Lord may hear you : Give roome there.

Then saith the Judge, *Master Proefe* looke upon the Prisoner, do you know him ?

Yea (my Lord) I have known him from a childe ; his name is *Covetousness*.

But he denieth it now, saith the Judge, and calls himself *Thrift*.

My Lord, hee of late is grown ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of *Covetousness*, as I and *Master Signes* here doe well know, and are able to make good against him.

Then

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a ſlip of *Thrift*, and thus it was.

Thrift
turned
safely co-
racious and
now.

This *Maſter Thrift* was once Steward to three worſhipful Gentlemen, *Maſter Liberality*, *Maſter Bounty*, and *Maſter Hoſpitality*, and carried himſelf very commendably in their ſervices, and afterwards for himſelf, when he came to be an houſe-keeper, untill he fell in acquaintance with a very peſtilent ſubtil baſe Pettifogger, who gave him ſuch bad counſel,

as

The Devil

as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappy Father in Law ever urging, and his unquiet wives sollicitation, hee was much altered in his nature and condition from that which he was before. Of this woman *Not content* hee had divers children, among the rest, *Care*, *Fear*, *Spare*, *Hard-fare*, *Toylsome*, and withall, one called *Gain*: Those former Sons were soure, sad, lumpish, forward, and very unquiet: But this lad *Gaine* was a pleasant youth, and often made his Parents very merry, and therefore though they neglected not the other, yet their chiefest delight was set upon this.

This

The peo
gree of
Cover
nels, the
ing the
true pr
thereof
whom
ever it

This Son they ſo cockered, and made ſo much of, as they ſuffered him to ſet his love upon one *Coveting*, a very harlot, and withall the baſe daughter of *Deſire*, upon which filthy harlotry hee begot this fellow *Covetouſneſs*, the priſoner now at the Bar: who when hee was but a very babe, ſo continually lay ſucking at his mother *Covetings* breaſts, as ſhee had not milk enough for him, and therefore with her husband *Gaines* conſent, ſhee put him to bee nurſed, and nourished up of one *Greedy*, the wife of *Money-love*; Now ſo it fell out, that theſe two had a daughter called *Hope to increaſe*, to which hee at ripe years was married, who betwene themſelves, as alſo by the helpe of
their

their Parents , on both sides of his Parents, *Gaine* and *Co-veting*, and of her Parents , *Greedy* and *Money-love*, they did grow rich and very great. And so insatiable hath hee been ever in getting , as hee justly deserveth to be called *Covetousness*, his very true and proper name. And this is that which I have to say (my Lord) and I hope it may give the Jury satisfaction, that hee is not indited by a false name.

If you have spoken *Master Prooffe*, then Cryer call in *Master Signes*, saith the Judge.

Master Signes, saith the Cryer, stand up to the Bar.

Then the Judge asked him, if he knew the Prisoner?

My Lord, saith hee, I have known this man of a long
L time

time, his name is *Covetousness*; he was so born, and brought up as *Master Prooffe* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My Lord, though I know him to bee blinded with *Self-love*, and with an over good conceit of himselfe, as rich men commonly bee, so saith *Solomon*, as also that hee is flattered by such, as he himself hath named to your Lordship, that he will never believe what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly

furedly, that hee is the very
 man, according to his name;
 a right Mamonist. For my
 Lord, he cannot deny that he
 was ever content with his e-
 state, *Heb. 13. 5.* but through
 the love of money, which he
 coveteth after, he hath labo-
 red and made haste to be rich
 1 *Tim. 6. v. 9.* *Prov. 23. v. 4.*
Prov. 28. 20. and never would
 be satisfied, *Eccles. 5. 6, 10.* nor
 have enough, *Isa. 56. 11.* For
 as riches increased, so hee set
 his heart upon them, *Psal. 62.*
10. His chiefest joy was be-
 cause his wealth was great, &
 because his hand had gotten
 much, *Job 31. 25.* he hath re-
 ceived silver, rather than in-
 struction, and gold rather
 than knowledge, *Prov. 8. 10.*
 His trust was in his riches,
Prov. 11. 20. *Jer. 48. 7.* His

Signes of
 a Cove-
 rous per-
 son.

wealth was his strong City,
Pro. 10. 15. and as a high wall
in his conceit, *Prov. 18. 11.*
Greedy hath hee been of
gaine, and through his gree-
diness, hath hee troubled his
own house, *Prov. 5. 27.* By
chiding, chafing, turmoiling,
pinching fare, and such like
means; Hee hath increased
his estate by unjust gain and
oppression, *Pro. 28. 8.* and *22.*
16. Gifts hee hath loved and
received, *Pro. 29. 4. Isa. 1, 23.*
In his abundance hee hath
not had power given him to
live plentifully, *Eccles. 6. 2.*
but hath spared more than
needeth, *Prov. 11. 24.* He hath
eaten upon other mens la-
bours, *Isa. 3. v. 14.* and his
Neighbours labours hee hath
used without recompence.
Jer. 22. 13. for he alwaies only
looked

looked to his own waies, and to his own gaine, *Isa.* 56. 11. Studying to joyn house to house, and field to field, that hee might bee alone, *Isa.* 5. v. 8. Hee hath built houses by unrighteousness and wrong, *Jer.* 22. vers. 13. Hee hath made dishonest gain, *Ezek* 22. v. 13. 24. And gotten greedily by extortion, *Ezek.* 22. v. 12. His eyes, and his heart were onely for covetousness, *Jer.* 22. v. 17. Besides all these (my Lord) hee hath suffered the cares of this world, and deceitfulness of riches to choak the Word of God, that it hath been without fruit in him, *Mat.* 13. 22. Hee never devised liberal things, *Isa.* 32. 8. not to despise the gain of deceits, *Isa.* 32. v. 8. Any proposition tending to

Mat. 19.

cost was ever displeasing to him, and like the young man in the Gospel would hee goe away heavily, as one grieved to part with his goods. As an *Ahab* hee never could see a *Naboths* vineyard lying commodiously for him, but hee eagerly gaped after it. If hee gave to the poor, and to good uses, it was of necessity, not freely, 2 *Cor* 9.5. sparingly, and not bountifully, nor cheerfully, and of a willing minde, pleading not to be so rich as men took him to bee, *Prov* 13.7.

When
doth a
man hate
Covetous-
ness,

And whereas this man saith, that he hath ever hated Covetousness (as indeed hee ought to have done) *Prov* 28. v. 16. Surely if hee had, then would hee (my Lord) with *David* (one that bestowed infinite

infinite treasures to holy uses) have prayed against the Covetousness of his own heart, *Psal. 119. 25.* He would have been more liberal, more bountiful, more given to hospitality, and more ready to good works, than he hath been hitherto. He would be like *Cornelius* giving much almes, *Act. 10.* My Lord, I have known him to watch opportunity to get advantages both of rich and poor: If *Master Liberality, Bounty, Hospitality, Good-work, Church,* or *Commonweal* did ever imploy him, hee then would make gaine of them all to himselfe: Where hee found any good fellows for his turne, as *Waste, Prodigality, Pride, Idle, Needy, or Simple,* as long as they had any

L 4 thing,

thing, hee would ſpeak kindly to them, offer to lend them upon Pawns or Morgages, till hee had undone them, which hee that hateth Covetouſneſs would never have done.

To bee ſhort (my Lord) all the witneſſes produced already, with the juſt complaint of poor *Poverty*, proclaime his name to bee *Covetouſneſs*, yea (as your Lordſhip hath well obſerved) his own ſpeeches and practices, cry ſhame againſt him.

Would a man hating Covetouſneſs, commend the practice of Sir *Worldly-wiſe* as he hath done?

Would he commend, and entertain his ſervice, *Cunning* and *Catch*, *Advantage* and *Hold-ſaſt*, *Rack-rent* and
Over

The cruelty and
 buſineſs
 of Covetouſneſs.

ver-reach, Make-much and
Pinch-hard, Spare-purse and
Niggard, Hard-fare and Churle
Cold-welcome and VVish-rid,
Scarce-drink and Farewel, with
a company of base Hang-bies,
such as these, Slip-thrift and
Poor-wage, Lack-means and
Loyterer, Tag and Rag, with
So-live and Or-begon. If Co-
vetousness did not over-sway
him, hee would surely aban-
don all such contemptible
companions, which are ever
a disgrace to *Liberality*, *Boun-
ty* and *Hospitality*, such fel-
lows as these afore-named,
they scorn to have abiding in
their Mansions.

I have been (my Lord) some
what too long I fear mee, but
I hope, I have satisfied your
Lordship and the Jury, and
spoken but that which is truth

Master Signes (saith the Judge) you and *Master Proof* have performed the parts of honest men.

Sirra, sirra, thou that hast so impudently denied thy name, here before the face of thy Country, being so clearly proved against thee every way, what canst thou yet alledge for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow

Fellow hold thy peace, and hear with patience thy just deserved judgement.

Covetousness, thou hast been indited by the name of *Covetousness* of all the foresaid Felonies, Cozenages, Oppressions, and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy trial, and been found guilty, having no more to say for thy self, this is the Law.

Thou art to bee counted *Idolatry* before God, and also the root of all evill, and so damned a sin, as not to be named amongst Christians, and that such as by thee are made covetous, are to bee abandoned of all good men; as of God they are abhorred, being

The sentence against Covetousness.

Eph. 5. 3.

I Cor. 5.

Isa. 10. 3.

Ro. 1. 19,

32.

Eph 5. 5.

Col. 3. 5, 6

ing worthy of eternal death; and have no inheritance in the Kingdome of Christ and of God, but upon them must come the wrath of God, as upon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Master Sheriffe, do Execution, which the *Under Sheriffe* seeth performed.

Goaler, set *Papistry* to the Bar.

Papistry, hold up thy hand.

Papistry
nailed.

Papistry, thou art here indicted by the name of *Papistry* of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by violent force and armes invaded the territories of the Church of
God,

God, and by *Spanish inquisition*, bloody *Massacres*, *stabbing*, *poysoning*, and *killing of Kings*, *Gun powder plots*, *Treasons*, *Rebellions*, and other *bellish practices*, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, will-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian soules, contrary to the peace of our Sovereigne Lord the King, his Crown and Dignity, what saiest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou bee tryed?

By God and the Country.

But (good my Lord) let me have another Jury chosen, I do

Papistries
Petition.

do not except against the former Jury, *Faith, Love, Fear, Charity, Sincerity, Patience, Innocency*, and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their verdict upon other Prisoners, yet have they not such judgement and understanding as others have, to discern of my cause, and the truth of the Evidence which shall bee brought against mee.

Papistry, because neither thou, nor any of thy *slanderos Favourites* may say, that thou hast been proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I hum.

I humbly thank you (my good Lord) God reward your Lordship for it.

Master Sheriffe , inpannel a new *Fury* of very substanti-
all men, the chiefeſt you can
finde, and fitteſt to go upon
this Priſoner now at the Bar.

My Lord, I ſuppoſed, that
as hee would crave , ſo from
your Lordſhips uprightneſs
hee ſhould obtain this favour,
therefore have I prepared a
full *Fury* to this purpoſe.

It was done wiſely of you
(*Maſter Sheriffe*) let them bee
called.

Cryer, Call in the *Fury*.

1 Call *Common Principles*.

Vous aves *Common Principles*.

2 Call *Apoſtles Creed*, Vous
aves, *The Creed*.

3 Call *Second Commande-
ment* , *Second Commandement*
come in.

My

A Jury a-
gainſt Pa-
piſtry.

My Lord I cannot get in.
What's the matter?

My Lord (saith the Cryer)
the *Papists* keep him out.

Command to let him in,
Vous aves, the second Com-
mandement.

4 Call *Pater noster*, Vous
aves, *Pater noster*.

5 Call *Holy Scriptures*,
Vous aves, *Holy Scriptures*.

6 Call the *Apocrypha*,
Vous aves, *Apocrypha*.

7 Call *Councils*, Vous a-
ves, *Councils*.

8 Call *Ancient Fathers*
for the first six hundred years
after Christ, Vous aves, *An-
cient Fathers*.

9 Call *Contradiction* among
themselves, Vous aves, *Con-
tradiction*.

10 Call *Absurdity of Opinion*,
Vous aves, *Absurdity of Opinion*.

11 Call

11 Call Consent of their own men, Vous aves Consent.

12 Call Testimony of Martyrs, Vous aves, Testimony of Martyrs.

Count, saith the Clerk.

Then the Cryer bids them answer to their names.

Common Principles, one; Creed, two; Commandements, three; Pater noster, four; Holy Scriptures, five; Apocrypha, six; Councils, seven; Fathers, eight; Contradiction, nine; Absurdity, ten; Consent of their own men, eleven; Testimony of Martyrs, twelve; Good men and true, stand together, and hear your charge.

My Lord, here are some more summoned by Master Sheriffes authority.

Who be they Master Sheriffe?

Master

By these twelve means Papistry may be confuted.

Mr. Law
and his
sons.

Master *Law* with his Sons,
*Civil, Canon, Common, and
Municipal.*

Well, let them attend the
Court for the Kings service,
for use if need bee.

Papistry, if thou canst justly
except against any, I give
thee leave to challenge any
such of the *Fury*.

Good my Lord, onely one
of the *Fury* I except against,
which is *Holy Scriptures*, ex-
cept it be our own Translati-
on.

Well saith the Judge, I am
content it shall be so, let it be
either *Montanus*, or the *Rhe-
mist*, or the *Vulgar Edition*;
wee desire a just proceeding
with all the indifferency that
may bee.

Then the Cryer calleth
aloud; If any man can give
Evidence,

Holy
Scripture
is by Pa-
pistry
chiefly ex-
cepted a-
gainst.

For Papists
may bee
confuted
by their
own trans-
lation.
See my
book of
Rhemes
against
Rome.

Evidence, or can say any thing against the Prisoner at the Bar, let him come in, for hee stands upon his deliverance.

Here is my Lord, a worthy Gentleman Mr. *Verity*.

Master *Verity*, come near, what can you say concerning the Prisoner at the Bar?

My Lord, this I am able to justifie; First, that hee hath been a *False-teacher* from the beginning, fraught with error and heresies, teaching as the False-teachers did, such as be recorded in Scripture, if they were paralleld together, as the *Doctrine of Devils*, 1 Tim. 4. 1, 2. *Traditions and Commandements of men*. Mat. 15. 2. Mar. 7. 8, 9, 13. Col. 2. 22. *Venial sins*, Mat. 23. 16, 18. *Childrens neglect of Parents* for

Mr. Verities evidence against Papistry. Like false Teachers in doctrine

1. Reader mark the doctrine of false Teachers of old, and Papists now.

2.

3.

4.

- for Churches profit, as they pretended, *Mat. 15. 5. Mark 7. 11.*
5. *Superstitious observation in meats and holy daies, Mat. 15*
 6. *11. Col. 2. 16. 21. laying heavy burthens upon the people, Luke*
 7. *11. 46. Justification by works, therewith troubling the Churches, Gal. 2. 18. & 3. 2. & 5.*
 8. *4. 12. Voluntary Religion and Will worship, Col. 2. v. 18. 23.*
 9. *The Worship of Angels, Col. 2.*
 10. *18. Carnal liberty, 2 Pct. 2.*
 11. *19. Rev. 2. 15. 20. And Teaching for filthy Lucre, Tit. 2. 11.*
- Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks, learned *VWhitaker* in his book *De Ecclesia*, in the first Question,

on, sheweth in many particulars.

Secondly (my Lord) hee hath used the very same *Practices* which False Teachers have used; hee doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humility, in *long prayers* and formes of Devotion, and so misled silly women. They graced their Doctrine with shew of *Fore-fathers*. They *took away* the Key of Knowledge, and neither would enter into life, nor suffer others. They told the people *old Wives Fables*, and told lyes in hypocrisie. They used sleights and cunning craftiness to deceive. They boasted of their *learning*, using pro-

Like false Teachers in practices. Practice of false Teachers.

Col. 2. 2. 23.
2 Tim. 3: 5, 6.
2 Pet. 2. 4.
Mat. 15.
2. & 7. 3.
1 Pet. 1. 1.
Luk. 11. 9.

1 Tim. 4
& 1 Tim
4. 7.

Eph. 4. 1.

1 Tim. 4.
20.

2 Theff. 2.
 2.
 A&T. 15. 24
 Rev. 2. 20.
 Nch. 6. 14.
 Mat. 7. 23.
 Deut. 13.
 1, 2.
 A&T. 17. 7.
 & 24. 5. &
 8. 3. & 25.
 7.
 2 Cor. 10.
 10.
 A&T. 24. 5.
 Joh. 8. 39.
 Mat. 3. 9.
 2 Cor. 11.
 13, 22.
 Rom. 16. 8

prophane, and vain-babbling,
 and oppositions of Sciences,
 as they termed it. They pre-
 tended *Revelations, Apostoli-
 cal Traditions*, and alleadged
 counterfeit writings. They
 had the *Prophetical women*,
 and deceiving Prophetesses.
 They had their *Miracle-wor-
 kers*, Casters out of Devils,
 and Dreamers of Dreames.
 They would *slander* mens
 persons, and the Doctrine of
 faithful Teachers, and lay to
 their charge what they could
 not prove, speaking of them
 contemptuously, and railing
 on them. They boasted to be
 the *true Church*, and that by
Succession they were of the
 Fathers. They would use *fair*
 and *smoothing words*, and
 teach with *inticing words*,
 and did strive for excellency
 of

of speech of mans wisdom
to deceive. When they
could not prevaile by faire
meanes then they would
suborne false witnessses; they
threatned, beat, *imprisoned*,
banished, and *slew* the faithful
Teachers and Christian Be-
leevers. They would *plot*
conspiracies to the shedding
of blood, and the Priests must
be acquainted herewith be-
fore hand to incourage them
hereto. They would make
open *insurrections*, and stirre
up great personages to take
part with them. And what re-
bellion, treasons, conspiracies,
insurrections, & persecutions
this *Papistry* hath wrought,
my Lord Bishop of *Chiche-*
ster, hath openly discovered
to the world in his book of
Thanksgiving for our delive-
rance

1 Cor. 2.
A& 4. 18
& 22. 1.
6. 14. &
26. 10. 1
& 30. 50
& 22.
Rev. 2.

A& 23.

A& 13.
50.

Popish
Traytors,
Priests, &
Iesuits.
Popish
Traytors,
Laicks.

rance from all these Traytors
*Morton, Sands, Parsons, Cam-
pian, Ballard, Watson, Clerk,
Garnet*, Priests and Jesuits;
*Stukely, Somervile, Throgmor-
ton, Parry, Babington*, and his
Company; *Lopus, Tyrone,
Markham, Brook*, with others,
Piercy, Catesby, and all the
Gun-powder Plotters, *Laicks*.
And this (my Lord) is not
what I could, but what I
thought sufficient to testifie
at this time, because I would
not bee tedious.

Mr. *Verity*, by this you have
uttered, it is easie to see how
this man hath followed, both
the false teachers in Doctrine,
and the enemies of the Go-
spel in their practices. If there
bee any more witnesses, let
them come forth.

Yes my Lord, here is Sir
Christianity. Sir

Sir *Christianity*, what is it that you have to say against this Prisoner at the Bar?

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to do for the service of my Sovereign. This it is (my Lord) which I have to say, that this man with his Associates, hath in stead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to prove in a multitude of particulars; but because I am loath to bee tedious in my relation, I have brought here with mee *Three books*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shal be pleased to have it also.

M

What

Sir Christianity his evidence against Papistry.

How Papists are like the Gentiles. See; Mat. Hoc en Re. 11.2 from pa 419. to 453.

What books Sir *Christianity*?

3 Books.
1 Three
Confor-
mities.
2 De Ori-
gine Papa-
tus.

3 Rey-
nolds,
& Hart.

My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Majesty: and our third is, our learned Country-man Doctor *Reynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they bee more Heathenish, than Jewish.

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christianity* to declare openly how
Pagan-

Pagan-like Papists be, and as the Heathenish Idolaters in *Israel* and *Judah* were, and onely out of the undoubted testimonies of Scripture, and the Apocrypha books, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this task with as great brevity as I may; that this Prisoner (if it bee possible) may see how wickedly hee hath dealt with mens soules, to set up instead of Gods Service, an Idolatrous, and Pagan-like Worship.

These Pagans set forth *God like a man*. The Idolatrous Israelites had a *Queen of Heaven*; they had *Images* of gold, and silver, brasse, iron, wood, and stone, and some

Papists
like Pa-
gans in
many
things.
Rom. 1. 22.
Jer. 7. 18.
Dan 9. 4.
Isa. 41. 7. &
44. 10.
Jer 10 4.
Bar. 6. 4, 5.

Deut 7. 5.

& 11. 3.

2 King. 17

14.

2 Chron.

3. 7, 9. &

34. 4.

Judg 18.

18.

Ezek. 22.

14, 15, 16,

& 8. 10.

Numb. 33.

62.

Adorned
Images.

Musick.

Dancing.

of clay; some molten, some carved and graven, some portrayed upon walls, and other *Pictures*; some were like men, *Lam. 3. 1. 1 Sam. 5. 3, 4.* and some like women, *Act. 19. 27. 2 Maccab. 1. 13. 1 Sam. 31. 10.* some like beasts (like *S. George* and the Dragon) *Exod. 34. Wisdom 11. 15.* They adorned them with silver & gold, *Fer. 10. 4.* and set Crowns upon some of their heads, covering them with costly garments, and of divers colours, *Deut. 7. 25. Heb. 2. 19. Baruc. 6. 8, 9, 14, 15, 29, 39, 50, 55, 58. Ezek. 16. 18. Wisd. 13. 14.* carrying a Scepter in the hand, or a dagger, or an axe, *Baruc. 6. 14, 15.* They set them up with great devotion and solemnity, with *musick* and melody, *Dan. 3. 3.* with *singing, dancing, &* other delights,

delights, *Exod.* 32. 5. They built *Temples* for these Images, *Joel* 3. 5. *2 Maccab.* 1. 13, 15. *Baruch* 6. 18. which were the houses of their gods, *Judg.* 17. 4. *1 Sam.* 5. 2. and called them Sanctuaries, *Isa.* 16. 12. They had Chappels for them, *Amos* 7. 12. Yea, they set them upon tops of hills, *1 Kin.* 14. 23. *2 King.* 17. 10. They had them in private houses, *Judges* 17. 4. *2 Kings* 17. 10. chambers, *Ezek.* 8. 12. and in secret places, *Deut.* 17. 15. they had their pleasant Groves planted, *Jer.* 17. 2. *1 King.* 14. 23. and there also had their Images, *1 King.* 15. 13. *2 Chr.* 15. 16. *2 King.* 17. 10. They had their *standing Pillars* and *Images*, as the Papists their *Crosses*, *Deut.* 12. 3. & 16. 22. *2 Kin.* 17. 10. *Lev.* 16. 1. These

Temples.

Chappels.

Images in every place

Groves.

Standing Pillars as Crosses be

Ignorant
allured to
Idolatry.

Doted on
Images.

Prayed to
them. need

Kissed
them.
Candles
set up be-
fore them.
Vows, Pil-
grimage.

were in the head of *Hig-
wayes*, and *Streets* of Cities,
Ezek. 16. 31. *Fer.* 11. 13. The
multitude were allured by
the gorgeous decking of
them, *Wisd.* 14. 20. & 15. 5, 6.
Yea, they doted upon them,
Ezek. 8. 10, 11. They *worship-
ped* them, *bowed* unto them,
and *fell down* before them,
Dan. 3. 2. *Isa.* 44. 7. *Jos.* 23. 6.
They would lift up their eyes
to them, *Ezek.* 33. 25. *Pray*
unto them, *1 King.* 18. 26.
Hab. 2. 16. *Isa.* 44. 17. *Kiss*
them, *Hos.* 13. 2. *2 Kin.* 19. 8. set
up *Candles* before them, *Bar-
uch* 6. 19. Make *vows* to them
Bar. 6. 35. and go on *Pilgrim-
age* to some of them very far,
Ier. 51. 44. expecting some *mi-
raculous cure* from the Image,
Baruch 6. 41. In entring into
their Temples they sprinkled
them-

themselves with water. Altars they had of stone, *Isa. 65. 3.* they used vain repetitions in their prayers, *Matth. 6. 7.* They measured their Religion, and goodnes thereof by plenty, *Fer. 44. 7.* They had their sacrificing Priests, *Act. 14. 13.* and they were shaven Priests, *Baruch 6. 31, 32.* Sometimes they were of the basest of the people, *1 King. 12. 31.* who so ever would, might for money, or for money-worth, make himself a Priest, *1 King. 12. 31. 2 Chron. 13. 9.* And some served for base wages, *Judg. 17.* They had their Concubines, *Baruch 6. 11. Hos. 4. 14.* Some of them would wear hair cloaths and torment themselves, *1 King. 18. 26. 28 Zach. 13. 4.* and of a Devotion in a Will-worship macerate

M 4

their

Altars. See numbers of Prayers

Sacrificing Priests Shaven.

Priests Concubines.

Wearing of hair-cloth.

Will-worship.

Taught
for hire.

Variety of
Musick.
Holidays

Nuns or
holy wo-
men.

1.

Several
Protectors
for Coun-
tries.

Swear by
them.

their bodies, punishing and not sparing their bodies, *Col. 2.23.* Their Teachers taught for hire, *Mich. 3.11. 2 Pet. 2. 13, 15. Rev. 2. Tit. 1.11.* For gifts, they would promise life and peace, *Eze. 13.22. Jer. 23 14, 17.* In their service they had variety of Musick, *Dan. 3.* Their set holy daies, *Exo. 32. 2 King. 13.* They had their holy women attending the Idol-service, *Ezek. 8. v. 14.* working for them, *13. 18. 2 Kin. 23.7.* and prophecying lyes, *Ezek. 13. 22.* and were great Worshippers of the Queen of heaven, *Jer. 7.18. & 44.19.* They had also their several gods for their several Countries, as Papists have their Saints, *2 King. 17.29. & 18.34* They would pray to these and swear by them. *Jer. 5.7.*

5.7. & 12. 16. Gen. 31. 53.
 1 King. 19. 2. 2 King. 17. 35.
 Zep. 1. 5. Some in Israel which
 fell to Heathenish Idolatry
 were like Church-Papists; for
 they would worship Idols, and
 yet go to Gods house & hear
 his Prophets, Jer. 7. 8, 10.
 2 King. 17. 14. Ezek. 14. 3, 7.
 & 20. 1, 31. & 23. 29. When
 Idolatry was cast out of the
 Church (as we have done the
 Idolatry of Rome) the Idola-
 ters would condemne it as an
 ill act in them, and speak a-
 gainst the serving of God
 aright, as Papists do against
 us, 2 King. 18. 22. They wor-
 shipped towards the East,
 Eze. 8. 16. They were very su-
 perstitious, Act. 19. They lived
 in very gross ignorance of the
 truth, and in liberty of sin-
 ning, Isa. 44. 18, 19. & 45. 20.

Some like
to our
Church
Papists.

They did
speak
against
serving of
God after
his word.

Worship-
ped God
to the East.

Superstiti-
ous.

Ignorance

How they
spent their
holy daies.

Revellings

Stews.

Coujurers

Ex. 7. 11.

Ma. 9. 13.

Lev. 19. 37

Ier. 27. 9.

Dan. 1. 4.

D. ur. 18.

10 & 11.

14.

Ma. 6. 2.

Dan. 2. 8.

Ma. 47. 13.

Act 9. 17

& 19. 19.

Eph. 4. 18. 19. Wis. 14. 15, 16, 17. They worshipped they knew not what, *John* 4. 22. Their *Festivals* after their Idol-service they spent in eating, drinking, singing, dancing, *Exod.* 32. 6, 18, 19. They had their revellings and meetings, full of excess, and riot, *1 Pet.* 4. 3. And would wonder at, and speak ill of such as would not be like them. They had *Brothel houses*, *Ezek.* 16. 24. 2 *King.* 23. 7. *1 Kin.* 15. 12, 13. & 14. 24. & 22, 26. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times, *South-sayers*, *Astrologers*, *Star-gazers*, and such like. To these the people resorted and consulted with, *2 King.* 21. 6. *1 Sam.* 5. 2. *1 Chron.* 10. 13. *Hest.* 3. 7. & 9. 24. *Deu.* 18. 14. *Isa.* 19. 3. & 47.

12, 13. *Hos* 4. 12. *Ezek* 21. 21.
Fer 8. 17. *Act* 8. 10. they sa-
 crificed to Nets, and burnt
 incense to Drags, *Hab* 1. 16.
 They beleevved that some of
 their *Images* were approved
 of their great God *from hea-*
ven, *Act* 15. 35. They were
 cruel and bloodily minded
 against all that were against
 their Idolatry, *Hos* 10. 14. &
 13. 16. *2 Kin* 21. 15, 16. *Judz*
 6. 30. *2 Chro* 24. 18, 21. The
 Idolaters in *Israel* and *Judah*
 brought in the Heathen, as
 Gods plague upon them, to
 punish them for their Idola-
 try, *2 Chr* 24. 23. & 21. 16, 17
 & 33. 11. & 30. 6, 10, 17. *1 Kin*
 17. 18. as the Papists have
 brought the *Turks* upon the
 Christian world by their Ina-
 gery and Idolatry, *Rev* 9.
 They were stupid, and with-
 out

They were
 bloodily
 minded.

Papistry
 the cause
 of *Turks*;
 prevailing

Sottish in
their Ido-
larry, and
obstinate.

out understanding in their
Idol-making, and in setting
them up to worship them, *Isa.*
44. 14, 20. and so continued
therein obstinate as the Pa-
pists do. And thus have I
shewed what I can say (my
Lord) touching the Heathe-
nish Idolaters, and their pra-
ctises.

Your evidence is so clear
(*Sir Christianity*) as hereby all
may see how Pagan-like Pa-
pists bee in their Imagery,
Priests and Temples. Is there
any further Evidence?

Mr. At-
turney
General,
his evi-
dence a-
gainst Pa-
pistry.
Papists are
guilty of
Treason.

Then stands up *M. Attorney*
General; and did prove him
to be guilty of high Treason
both against the person and
the laws of his Sovereigne.
My Lord (saith he) this fellow
under pretence of Religion
(for all must be covered with
his

his shadow) hath set up another spiritual *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of Intercession* besides Christ; also in his rebellious pride of heart hee hath exalted *Mans Merit*, and made him a party Saviour of himself, by satisfactory punishments, either here, or in their feigned Purgatory. Thus is he a Rebel, and an Abettor of Rebels against Christ.

Again, the Law of Christ (the holy Scriptures) he hath notoriously corrupted, and abused many waies. 1. He maketh it *no perfect rule*. 2. Hee teacheth blasphemously that the *Original* is *corrupt*, and so shaketh the faith of all such as rest

They have
another
Head.

Another
Mediator

How Pa-
pists do
blasphemo-
usly
abuse the
Scripture,
in 11 waies.

rest on the Scriptures. 3. Hee hath added to them mans writings called *Apocrypha*, to make them *Canonical*. 4. Hee hath feigned a *Traditional word*, and equalleth the same with the Scriptures. 5. Hee debarred for a long time the *translating* of Gods Word into a known tongue, to keep the people from the understanding thereof. 6. Being inforced at length to translate it hee hath of purpose done it *corruptly*, & with many *unconth* and *obscure* words, hath hidden the truth still, to keep the people in blindness. 7. Yet this their so corrupt, and obscure Translation is not admitted *indifferently to all*, but to some, and to these under licence, for which they pay money. 8. These parties, though they

they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sense than he suggesteth, though the Text be never so cleare of it selfe.

9 They blasphemously publish that the Scriptures are a *Nose of waxe*, a *dead Letter*, *sowterly Inke*, *dumbe Fudges*, and a *black Gospel*, *Inky Divinity*, and may have one sense one time, and another at another time, according to the Churches state & condition.

10 They set up a *corrupt Latin Translation*, for as authentical as the Originals in the Hebrew and the Greek. 11 And lastly, they brought into the Church instead of the holy Bible, a *Book of Lyes* to bee read.

Causanus
in his Epi
Log. Boh

read. Thus is the wicked wretch guilty of High-treason against our Sovereigne.

Counter-
feit Sacra-
ments.

Besides that, he hath counterfeited his Majesties broad Seal, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruell and bloody manner, my Lord, he is no way longer to be indured; for we shall never be at peace as long as hee may have liberty to live, for hee is a rank Traytor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Commonwealth.

Papistry
not to be
tollerated.

Gentlemen (saith the Judge) you of the Jury have heard
Master

Master *Attorneys* witnesses, also what both Master *Verity*, and Sir *Christianity* have spoken against him : Now that you have heard the evidence so fully, what say you touching the prisoner, Is he guilty or no ?

Then the Fore-man, in the name of all the rest, answereth, Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, & saith, *Papistry*, thou hearest what grievous iniquities, foul, and filthy abominations, murders and massacres have been laid to thy charge ; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgement, upon their consciences, have found

Papistries
appeal.

found thee guilty, what canst thou say for thy self, that sentence of death should not be pronounced against thee?

My Lord, the *Fury* assuredly is corrupted by some means or other, else would they never have found mee guilty: for our learned men have cited many of these in my behalf, and therefore I appeal from them to a *General Council*, for the *trial* of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Fury* fell a murmuring, being much grieved to be taxed of faithlesness and perjury. The worshipful Gentlemen the *Justices* and Master *Sheriffe* began to speak in their behalf, but the *Judge* standing up, stayed them and
made

made answer for them.

Papistry, to bee brief with thee, thou art shamelesly impudent to accuse these worthy Gentlemen, for justly proceeding according to the clear Evidence to thy face. For thy learned men, they have onely cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names; which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their unjust defence of thee. As for thy *appeal* to a *General Council*, it is but to set a good face upon an ill cause; for thou knowest that wee have long desired a *Free General Council*; but not a gathering together like the lewd *Conventicle* of *Trent*. But

The answer to
Papistries
appeal,

But art thou not ashamed to conceit the bringing of these mens verdict to the triall? we must by them be tried, & not they by us. By what canst thou try the *Principles of Religion*? Wilt thou deny them? Must *Fathers, Councils, Scriptures*, and all be brought under our judgements? Thou hadst no cause to tax the Jury, if any had been in fault, it should have been the witnesses, but canst thou tax *Verity* of lying, or *Christianity* of falshood? As for Mr. *Attorney*, his speech is no more than your own words, writings, and practice do testifie.

Hear therefore thy Sentence, justly deserved before God and men.

Papistry, thou hast been indicted by the name of *Papistry*, of all.

A picture
of *Papistry*.

all these former treasons, rebellions, conspiracies, gunpowder plots, murthers, massacres, falshood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same hast been arraigned, thou hast pleaded not guilty, hast put thy selfe upon the trial, & being found guilty, having no more to say for thy self, this is the Law.

That thou the *Master of Iniquity*, with the old *Serpent* called the *Devil*, or *Satan*, thy father, with thy lewd mother that great *Whore*, drunk with the blood of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false Prophet, *the son of perdition*, thy guide and governour, shall be cast alive where the *Dragon* is, into the
Lake

Papist
 conde
 ned to
 pit of
 2 Thef
 Rev. 1
 & 17.
 & 10.
 19, 20

REV. 14.
10, 11.

Lake of fire, burning with brimstone, there to bee tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lamb, without rest day and night, the smoke of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

The Court
breaketh
up.

After this sentence, there is made an O yes, and so the Court breaketh up, the Judge ariseth, the Justices and Gentlemen attended him, the Sheriffe, with the Under Sheriffs and his servants go before with the sounding of a Trumpet, and so do conduct him to his lodging, and there do leave him with rest and peace.


Laus Deo.



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of this little Book for
Spiritual use , besides the
Litteral delight in the
Allegory.

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These things are the substance of all this Book, couched within the allegorical narrations, which is no dreaming dotage, no fantastick toy, no ridiculous conception, no old wives tale told;

N 5. some

An answer
to such as
censure
this Book.

some have an humour to delight in finding of faults; some are so envious that they cannot look upon any thing which is anothers, but they must needs disgrace it: Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so rigidly grave, that forsooth, it is amiss to read that wherein they may have occasion offered any way to laugh or smile; when they may remember that even *Abraham*, the gray headed, old aged, and grave father once laughed; as they themselves will also, whosoever they bee, when the humour takes them.

If any dislike this little book for want of matter, let him be pleased to consider these one and forty particular instructions

ons

No want
of matter
for religious
uses.

ons before set down, with the natural and moral Philosophy comprehended therein how also families may be wel governed and also religiously; how love may bee preserved among Neighbours, what evils are the disturbance thereof, and what be the base conditions of the niggards and pinching worldlings, contrary to such as be of a bountiful and liberal disposition.

Besides all these things, let them be pleased to attend to the scope of the Book, wherein two things are principally aimed at.

I. To discover to us our miserable and wretched estate through corruption of nature. For the laying open hereof, there is a lively description of sin, with the power, nature, fruits,

The Scope
of the
Book.

To know
our selves
by nature

fruits, and effects thereof, how it first came, how entertained, bred and brought up, by whom, and where, with the several kindes of sin, and the differing conditions of sinful men, opposing vertuous courses, and under what colour they so do, to their own ruine at the length.

How to be
reformed.

2 To shew how a man may come to a holy reformation, and so happily recover himself out of his natural wretched estate. To work this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly bee the lets and hindrances, in the discovery and search of our sins; what to do, having found

found out our sins, and how to become humbled thereby, and how to sit down to judge of our selves without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truly overcome.

These things being the true scope and right use of this Book, and the matters therein contained so behoveful and necessary to every true Christian, I hope no sober minded man can, much lesse, will finde fault with it.

If the manner, laying those things down in a continued allegory, bee the offence to some, I do suppose they know, that *Nathan* did teach *David* by an allegory: *Isaiab* and

The manner is allegorical.

2 Sam. 12.
Cant. 5.

Ezek. 17. 2
& 19.

and *Ezekiel* taught the *Jews* so too, and that our Saviour spake many Parables to his hearers.

Objection
answered.

If any think it had been fit for a yonger wit, than for one grown old and gray-headed; surely *Nathan*, *Isaiah*, and *Ezekiel* were not young; neither did those formes of speaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon such a subject matter from all these passages in politick government, required some more experience, than some perhaps conceit, though the thing done to their hand may seem now most easie.

But the fault, if a fault, peradventure, is not simply imputed for making an allegory; but in following it so large-

largely, and for surfeiting (as it were interlude-wise) some things for the weightiness of the matter therein contained, not seeming grave enough, as the Parables of Christ, and his Prophets were. For sin and sinfull courses of men should be so deciphered, as the Readers might rather be moved to lament, then occasioned to laugh.

First, for the largeness, it is no more then the necessity of the intended discourse required, as the scope before mentioned, may sufficiently witness. The Parables of our Saviour in *St. Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken, to lay open fully thereby what

Luke. 15.
& 16.
Ezek. 17.
& 19.

what they intended, and this is but so, and no more.

I confess the matter of this allegorical discourse to bee such (as may appeare by the manifold lessons before laid down, being the summary Contents of the Book) as ought to work in every Christian Reader sorrow of heart in the deep consideration of his miseries, till he be recovered out of his wretched estate; and withall to cause a diligent endeavour in sober sadness to better his condition of living Christian-like before God; neither of which is prevented by the manner of handling, if all would do, as some have done, first to read it after the letter, and then attend piously to the spiritual sense, they would

would attain to that , which in so penning it, I aimed at. I knew the natures of men in the world : I perswaded my selfe that the allegory would draw many to read , which might bee as a bait to catch them, perhaps, at unawares, and to move them to fall into a meditation at the length of the spiritual use thereof: which I well hoped that others more religiously bent , would at the first discern and make benefit of.

If two or three passages carry not that gravity in shew , as some, perhaps, could wish they did : Let these consider therein in those places the enforced nature of the allegory. Then how that elsewhere in all the rest of the Book the carriage of the matter is very
far

far from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and well-minded Reader. Lastly, That even those few passages are sharp reproofs ; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry then that great Prophet *Eliab* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort abhorring *Baal*, might smile secretly thereat.

There is a kinde of smiling and joyful laughter, for any thing I know, which may stand with sober gravity, and with the best mans piety, justly occasioned from the right apprehension of things, else
had

had not *Abraham* fallen into
it, nor holy *Job*, nor the right-
eous in seeing (which is
strange) matter of fear. Well,
I have cloathed this Book as
it is: It may be some humour
took mee, as once it did old
Jacob, who apparelled *Joseph*
differently from all the rest
of his brethren in a party co-
loured coat. It may also bee
that I took (as *Jacob* did in his
Joseph) more delight in this
lad, than in twenty other of
his Brethren born before
him, or in a younger *Benjamin*
brought forth soon after
him.

When I thus did apparel
him, I intended to send him
forth to his brethren, hoping
hereby to procure him the
more acceptance, where hee
happily should come: and
my

Gen. 17.

17.

Job 19.2.

Psal. 52.6

my expectation hath not failed ; deceived altogether I am not, as was *Jacob* in sending his *Joseph* among his envious brethren. For not onely hundreds, but some thousands have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice bee not so well pleased therewith.

But who can please all? or how can any one so write or speak, as to content every man? If any mistake me, and abuse him in their too carnal apprehension, without the truly intended spiritual use, let them blame themselves, and neither mee nor him: For the fault is their own, which I wish them to amend.

You

You that like him, I pray
you still accept of him for
whose sake, to further your
spiritual meditation, I have
sent him out with these *Con-*
tents, and more marginal
notes.

His habit is no whit alte-
red which hee is constrained
by me to wear, not onely on
workingdayes, but even upon
holidayes and Sundayes too,
if he go abroad. A fitter gar-
ment I have not now for him;
and if I should send out the
poor Lad naked, I know it
would not please you.

This his coat, though not
altered in the fashion, yet is it
made somewhat longer. For
though from his first birth in-
to the world it bee near a
year, yet he is grown a little
bigger; but I thinke him
to

to become to his full stature;
so hee will bee, but as a little
pigmy to bee carried abroad
in any mans pocket.

I pray you now this *thirteenth*
time accept him, and use him,
as I have intended him for
you, and you shall reap the
fruit, though I forbid you
not to bee Christianly merry
with him. So fare you well
in all friendly well-wishes,

R. B.

May 28. 1627.

FINIS.







